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NEW YORK

THE CONGREGATIONALIST AND CHRISTIAN WORLD

Volume LXXXVIII

II July 1903

Number 28

Simon's Son

Rev. W. T. Gunn

A Reverent Speculation as to the Father of Judas Iscariot

How to Celebrate Old Home Week

Hezekiah Butterworth

The Friendly Side of the Late Dr. Stuckenberg

Ella G. Ives

The Metropolis of South Africa

Rev. E. E. Strong, D. D.

How to Live Outdoors with Children

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*The conclusions reached by the committees of Congregationalists, Methodist Protestants
and United Brethren*

The Folly of Fake Degrees

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The Pilgrim Press
BOSTON

Chicago

Biographical

EDWARD A. STUDLEY

Deacon Studley was best known to the community in Boston, to whom for generations he had been a familiar figure, as an officer in Park Street Church. For more than half a century he worshiped and labored with that church. He was the last survivor in it of a generation of good and noble Congregationalists who gave generously what they had of time, money, energy to build up the kingdom of God. He was with Park Street in its palmy days, when its influence was among the foremost of our churches, and it is probably a cause of satisfaction to his friends that the discussion of the sale of the Park Street property did not become public till illness prevented him from appreciating its meaning.

Deacon Studley was for a long time actively interested in the Congregational House and Library as one of the directors of the American Congregational Association and for several years as chairman. He was faithful and conscientious in attendance on the meetings and devotion to the business, as he was to all the trusts he accepted. In business Deacon Studley was a member of the merchant tailoring firm of Tyler & Studley, from which he retired in 1886.

A widow, one son and one daughter survive him. Funeral services, conducted by Dr. Withrow, were held in Park Street Church, Friday, July 3, at tended by many friends and associates.

The Church Prayer Meeting

Topic, July 12-18. Friendship: Its Claims and Rewards. 1 Sam. 18: 1-4; 2 Sam. 1: 25, 26; John 15: 12-15.

The permanent relation. How shall we make the most of friendship? of ourselves for friends? Is Christ really our friend?

[For prayer meeting editorial see page 49.]

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THE CONGREGATIONALIST

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Event and Comment.

A Peaceful Invasion Boston is invaded this week by a far larger army than the British forces which General Washington compelled to leave the city in 1776, and much larger than its entire population at that time. It is an army well organized and trained for service and of great power. The welcome of the city to the 25,000 teachers of the National Education Association appears not only in many signs on public buildings but on the flower beds of the Public Gardens and in the faces of the people. The teachers came in detachments of hundreds and thousands from all directions and went to Copley Square where they were provided with all things that hospitality could devise. The Congregational House is one of the buildings that put on its gala dress in their honor, for is not ours the denomination which educates and are not many of the distinguished speakers on the program Congregationalists? And besides all that, this army of devoted men and women—especially the women, who are much the most numerous—bring new hope and courage to all of us who have faith in our country's mission and future. Welcome, most welcome are these thousands who come closest—next to their own parents—to the millions of children and youth of our land into whose hands its work and destiny are being committed. Mechanics Hall was crowded at the first meeting on Monday evening, a multitude being unable to enter, while thousands inside could hear no words of the speakers.

Christian Endeavorers at Denver

On to Denver went the host of Christian Endeavorers this week. The Boston delegation left Monday in a special train and when the various delegates from New England converged at Denver on Thursday, they numbered no less than 300. This is a good showing considering the distance to be traveled, and while the convention will doubtless be smaller than some recent ones, we presume in point of enthusiasm and direct value to those present it will maintain the high standard already set. Field Secretary Clarence E. Eberman, who died April 12 in the Canadian northwest, while on a tour of visitation, will be greatly missed. A hearty welcome will be accorded Mr. Von Ogden Vogt, who will then assume his full duties as general secretary. President Clark's convention address is as usual an earnest, suggestive document. Taking as a basis of argument the fact that during the past six months nearly 2,000 new societies have been formed, he calls for a hundred

per cent. increase in the course of the next decade. This he believes "would influence and bless the churches of Christ for all time." He points to the appearance of Christian Endeavor in these days in such unexpected places as a post office in Northern Japan, a group of firemen in one large city and of policemen in another. In factories and department stores Endeavorers are banding themselves together. He proposes as the motto for the next decade, "Fidelity and Fellowship."

Attractive to Young People

It would mean much to many a listless youthful member of the church if he or she could attend the young people's missionary conference at Silver Bay on Lake George, July 22-31. Many a young person whose ideas of the missionary movement have been extremely vague and limited has been fired with enthusiasm by attending summer meetings at Silver Bay. This year's program presents a remarkable list of speakers including, besides such platform favorites as Bishop Thoburn, President Goucher and Robert E. Speer, a large number of the ablest secretaries and other officials of the various boards of foreign and home missions in this country. It is to be a practical gathering with the end in view of establishing in local churches better methods of missionary work. The interdenominational flavor will be marked and there will be abundant opportunity for recreation and fun. Perhaps some older persons go too much to conventions, but we doubt if the average young man and woman of our churches is too much addicted to this means of quickening his spiritual life and broadening his outlook. Mr. Hicks of our American Board will be glad to give further particulars to any one desirous of being present.

Church Union—a Practical Scheme

The joint committee representing Congregationalists, United Brethren and Methodist Protestants have formulated a plan for the union of these three denominations. It is printed on another page, with a letter to the churches showing how they can aid in carrying out the plan. It provides for a permanent general council of representatives of the three bodies which shall promote closer fellowship between them, secure the unification of their benevolent and educational work, bring the state and district conferences together, unite weak churches of these denominations which exist in the same locality, and encourage the affiliation of other denominations with the new united

churches. It is a notable step toward the genuine unity of Christians—this unanimous action of a committee so thoroughly representative, after two meetings and the labor for several weeks of a subcommittee of fifteen members. It brings to the front the question of union on a practical basis and must occupy a large share in the discussions of these bodies for some years to come. Dr. Washington Gladden, chairman, and Dr. W. W. Weekley, secretary of the committee, are appointed commissioners to present the proposals to the national organizations of these bodies. We have no doubt that it will have an important place on the program of our National Council at Des Moines next year. For the first time since the multiplication of Protestant denominations, so far as we know, several of these bodies have set themselves to the consideration of a workable scheme of union. The outcome cannot fail to be enlightening. We trust that it will inevitably result in the adoption of the plan and that the new organization which shall be formed will draw to it others holding the same faith and purpose.

Religion and Education

The break between religion and learning, which is one of the most interesting phenomena of our time, was illustrated at the recent meeting of the editors of Sunday school periodicals by their refusal to recognize or in any way co-operate with the Religious Education Association. The proceedings of the first convention of this latter body, held in Chicago last February have just been published in a volume of 422 pages, containing all the addresses, the history of the movement, the description of the organization, and the list of some 1,400 members. No gathering was ever held in this country for such a purpose which included so many persons of so great influence in educational and religious life. We advise all who are interested in the religious training of youth to study this volume, and then to ask themselves why the editors and publishers of Sunday school helps are so suspicious of this organization that they dare not pass a simple resolution that they would be willing to co-operate with and receive help from it. We are glad to say that those members of the editors' association who represent Congregationalists have no sympathy with its attitude in this respect. Plans are already being made for the next meeting of the Religious Education Association, which may be held in Philadelphia next March. And this week an important meeting of directors of departments is being held in Boston.

The Situation at Park Street

The vote last week whereby the members of Park Street Church, Boston, yielded to the society their rights in connection with a sale of the property is another and an important step toward a decided change of base. It probably means the comparatively speedy sale of the edifice, inasmuch as now responsibility and power are centered in a small group of men, most of whom are understood to be favorable to a sale. Some opposition developed at this meeting to any change from the historic site and ten votes at the start were cast against yielding Congregational rights to the society. At the meeting of the society, which followed that of the church, three persons held out against a sale. If the Board of Commissioners of Boston Congregational churches recently projected by Mr. Campbell in his paper at the now historic gathering in Union Church, and indorsed by the committee appointed to consider the matter, were in existence, we should hope and expect that it would be asked to offer counsel concerning our downtown responsibilities and the possible relocation of Park Street Church. We trust that the church and society will co-operate in any sensible scheme for perpetuating this honored and beautiful piece of ecclesiastical architecture in the heart of old Boston.

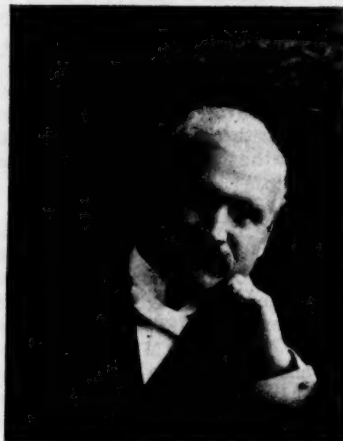
Christian Science Truth and Error

The testimonies of persons healed by "Christian Science" were spread broadcast in pages of the daily papers last week. Many of them bore plain evidence that they were true. Men who had become physical and moral wrecks through dissipation testified that they had given up drinking and other evil and insanitary ways, had returned to good habits and observed physical and mental laws of well being and had recovered health and sanity. Such witnesses produced in the great audiences hearing them much the same stimulus and exaltation felt in temperance and revival meetings when reformed men speak. The higher the motive and the stronger the will which wrought such transformations the greater is the respect for the theory or experience which caused the cure. The highest motive is the surrender of the life to the control of God and the results are marvelous by whatever name it is called. One jarring note was introduced into the Christian Science meeting when a man rose on the platform and instead of declaring himself healed said he had a disease of the eyes and needed healing. He was summarily silenced. He was as much out of place as the picture of a sick man would be in an advertisement of a patent medicine. He should have gone to a healer and paid his money, and then if a cure followed he should have told of it, and if not he should have kept the silence to which he was compelled. The meeting was not a clinic but an advertisement. Rev. M. S. Savage would have been hushed as quickly if he had attempted there to testify, as he has done in the newspapers, to cases he has known of Christian Scientists submitting themselves to surgical treatment in hospitals, which they call "temples of error." There are times when they are glad to

find refuge in these temples, and to have other people endow them, as they do not and cannot do consistently with their theory.

Two Pacific Coast Appointments

Two recent appointments on the Pacific coast merit more than local attention. One is that of Rev. H. Melville Tenney as successor of Rev. Walter Frear, for so many years in charge of American Board interests on the Pacific coast, who retires now because he feels physically unequal to burdens long and faithfully borne. Mr. Tenney, who takes his chair in the San Francisco office, is an Eastern man in origin, having been trained at Middlebury College and Yale Seminary. For several years he was pastor of the church in Wallingford, Ct.,



REV. H. MELVILLE TENNEY

from which he went to Cleveland and thence thirteen years ago to San José, where he has had a fruitful pastorate. He is one of the most thoughtful, able and agreeable ministers on the Pacific coast, and will carry to his new work an enthusiasm for missions which is the best guarantee of success. In the choice of Dean Ferrin to be president of the Pacific University at Forest Grove, Ore., a vacancy which has existed since Dr. McClelland resigned to go to Knox College is well filled. Mr. Ferrin has been serving as acting president and now promotion to the full honors of the presidency becomes his reward. He is thoroughly in sympathy with modern educational ideas, while holding strongly to the importance of the Christian element which distinguishes the work and the supervision of our denominational colleges in the West from the state institutions. We shall speak further of him and of the college in a future issue.

Jews Retain Sabbath Observance

The Central Conference of Jewish rabbis held in Detroit last week was a somewhat disputatious body, the radical differences of opinion between the reform and orthodox groups being made apparent. A neutral report on the Sabbath observance question was referred back to a committee appointed the year before to report upon the issue, and the conference finally decided to take a position "in favor of maintaining the historical Sabbath as a fundamental institution of Judaism, and of exerting every effort to improve its observance." Steps also were

taken to give the conference a more synodical form. Heartiest congratulations were sent to President Roosevelt for his course in dealing with the Kishineff massacre and Russia's complicity therein. The Jewish press reflects, as did the speeches at this conference, decided stirrings among the Jewish folk of this country. Lack of authority in matters religious and ceremonial is forcing many, as they face the disintegrating and individualistic tendencies of American life, to argue for less autonomy of congregations. "Every great period of ancient Israel had its Sanhedrin or synod," say those who thus argue. "Why should not Israel in America have one, too?" But it is suggestive to notice that even those who desire this synodical centralization of authority propose to give the laity representation as well as the clergy. Americanism makes that necessary.

Mr. Campbell's Universalism

The London *Examiner* indorses an earnest protest against Rev. R. J. Campbell's preaching of universal salvation, saying that "his teaching is sowing a sorry harvest in the minds of those whose views are yet unformed." When he was asked at the Ministers' Meeting in Park Street Church, last week, as to the relation of the Free Church Federation to Universalist churches, he responded, "Do you have such churches in this country?" and added that Universalism had permeated all denominations in England. It is rather surprising that Mr. Campbell has thus far received such unqualified indorsement as a theological teacher on this side of the ocean, where orthodox people are generally supposed to be more pronounced in their convictions concerning the eternity of future punishment than their brethren in England. Mr. Campbell is certain that "no sin has ever been dreadful enough to incur an eternal punishment."

National Powers in Solving the Negro Problem

A remarkable address was delivered last week in Albany at the annual convention of the University of the State of New York. The speaker was Mr. C. A. Gardiner, an eminent member of the New York bar. His subject was A Constitutional and Educational Solution of the Negro Problem. The address is likely to revive the scheme advocated by Senator Blair several years ago. Mr. Gardiner brought together a greater number of Supreme Court decisions bearing on this matter than we have elsewhere seen. They appear to answer conclusively some important questions which have been widely discussed. As to civil rights, for example, Mr. Gardiner quotes the United States Supreme Court, that they "were not created by the Constitution. That instrument assumes their existence, and simply guarantees them against congressional interference. For protection in their enjoyment, therefore, the people must look to the states." As to social rights the court said: "Legislation is powerless to eradicate racial instincts or to abolish distinctions based upon physical differences. If one race be inferior to the other socially the Constitution of the United States cannot put them upon

the same plane." As to political rights the court has decided that the Fifteenth Amendment does not "confer this right of suffrage on any one." "The right of voting or the privilege of voting is a right or privilege arising under the constitution of the state and not under the Constitution of the United States." As to the imposition of certain supposed unusual conditions the court declared, "We might say that such regulations were unjust, tyrannical, unfit for the regulation of an intelligent state; but there would be no Federal redress." Mr. Gardiner shows no less conclusively that any attempt by the Federal Government to reduce representation in the Southern states by way of discipline for their refusal to permit Negroes to vote would be unconstitutional. The Constitution says that "representatives shall be apportioned among the states according to their respective numbers." These numbers, the Supreme Court has decided, are "the population as ascertained by the census."

Can the Nation Provide Education for the Negro

The aim of Mr. Gardiner's address was to answer this question in the affirmative. He urged an appeal to the President and Congress to make adequate national appropriations to educate Negroes in the South. The arguments he adduced to show the peril to the nation from Negro illiteracy and crime and the inability of the Southern states to bear the burden alone, could hardly have been made more impressive. We follow him with more hesitation when he undertakes to prove that education by the nation is practicable which would fit the Negro as a race for efficient and reliable citizenship. When Mr. Gardiner would demonstrate the power of Congress to educate the Negro under the Fourteenth and Fifteenth Amendments and the ordinance of 1787 we are still less able to assent. Mr. Gardiner quotes the Supreme Court as saying, "There must be some stage when the Negro takes the rank of a mere citizen and ceases to be the special favorite of the laws," and declares that this stage is now reached. It does not seem logical to follow this with a plea for special legislation in his favor. This, however, is not the place for adequate discussion of so great a question. It suffices for the present to say that national appropriations for Negro schools are by no means in sight; but Mr. Gardiner's arguments for its imperative necessity ought to spur the Southern states to greater efforts and to quicken the benevolence of those who believe that Christian education such as voluntary schools can give offers more hope for the Negro than anything else.

Maladministration in Washington

The call, made by those investigating the scandals in the Post Office Department, on the newly created Department of Commerce for aid in getting at the facts concerning corporations interested in Government contracts, has been the most interesting feature of the case this past week. Sooner than had been anticipated this new department with its important bureau of corporations is to prove its utility. The department was formally

opened last week, organization of the several bureaus under the new department having been perfected. Secretary Cortelyou showed a gratifying spirit of reverence and responsibility by seeing to it that the formal exercises took on a religious aspect; that prayer was offered for divine guidance; and that all subordinates were impressed with the responsibility of their tasks. Serious charges against Congressman Littauer of the Twenty-second New York District have found their way into print, and have brought about orders for investigation by Secretary of War Root. Mr. Littauer is charged with violation of his oath as a member of Congress and of the statutes which forbid all men in his position to be partakers in any way in profits derived from business done with the Government. He is a glove manufacturer in Gloversville, New York, and will be called upon to explain his dealings with a contractor who furnished gloves to the Federal Army during the war with Spain—the same being made in the Gloversville factories owned by Mr. Littauer. The New York *Sun* deserves credit for bringing about this exposure, but popular judgment should be suspended pending investigation.

Cable Communication with the Philippines

President Roosevelt and Governor Taft of the Philippines exchanged appropriate messages Fourth of July over an American-owned and American-operated cable between San Francisco and Manila via Hawaii and Guam, just completed. This new tie between our outlying possessions and us not only has its very great value from a military and commercial standpoint, but also from an educational and religious point of view. Anything that shortens the time of communication between peoples, that puts news service on a cheaper basis, that makes agents of American civilization nearer their employers and backers builds up confidence, insures better service and advances civilization. Governor Taft was very shrewd in his message in making it convey anew to us his conviction of the need of a more liberal policy toward the Filipinos by our legislators in the matter of tariff schedules. Completion of this cable adds an hitherto missing link in the cable girdle of the world. Messages from Manila hitherto have gone to Hongkong and thence across Asiatic and European wires and cables to the Atlantic coast to be cabled to New York.

The Jews and Russia and the United States

The petition from the B'nai B'rith as soon as it receives the signatures of prominent Jews in all parts of the country will be transmitted to the czar, the American *charge d'affaires* in St. Petersburg acting as agent. And this notwithstanding Count Cassini's statement last week that "the Russian Government must categorically refuse to receive from any Power any petitions, representations or communications relative to internal affairs." So far as the United States Government is concerned Russia may spurn or receive the petition. Its presentation is not an act of our Government in a technical sense, and its re-

jection cannot be made an occasion for taking offense. Russia is quite within her legal rights in asserting such a position. A semi-official statement put forth by Assistant Secretary of State Loomis last week indicates however that relations between Russia and the United States growing out of the incident are somewhat strained, and there are those who claim that the recent decision of the President to forward the petition and run the risk of creating friction with Russia was one which Secretary of State Hay deprecated, President Roosevelt overriding for once his great adviser's counsel. Be this as it may, it was somewhat startling but none the less gratifying to find Mr. Loomis quoting a high public official (presumably President Roosevelt) as saying that it seemed strange that Russia should choose to make such a statement relative to the petition "at the very time when by methods which are certainly the reverse of friendly to the United States it has sought to make China join in breaking the plighted faith of all the Powers as to the open door in Manchuria and has endeavored to bar our people from access to the Manchurian trade." No severer indictment could well be framed. For our part we are not sorry that in this indirect way Russia has been told that the people of the United States discount her professions of friendship—despise her lying methods of diplomacy, and are determined to let the world know that however much her devious methods and huge bulk affright European states they do not affect us in the least save to awaken contempt and an inclination to put an end to such chicanery.

Diplomatic Fencing in the Far East

Reports by way of Russia of unmistakable action by Japan, Great Britain and the United States in stiffening China to overcome Russian opposition to the "open door" in Manchuria may be prophetic, but can scarcely be history. There is much evidence pointing toward a decided hardening of heart at Washington toward Russia, and a disposition to call her "bluff" which she long has put up—but the hour for disclosure of that policy is not now. European chancelleries are looking to the United States to lead in this matter. That Japan is gaining influence in China and especially at Peking is clear from reliable reports. That British public opinion would support the Ministry in stiffer opposition to Russia is apparent. Russian control of Manchuria may be a fact which it is useless to resist inasmuch as study of the situation clearly indicates it to be a necessity for the proper conserving of Russian interests in North Asia, but Russian control need not mean exclusion of the trade of other countries or the breaking of pledges already given by China as to freedom of trade within the province. If it be said, as it is said now, that internal discontent and weakness make the present a very inopportune time for Russia to court a challenge of its policy which might lead to war, it must also be said that latest reports from Japan indicate deplorable weakness there due to factionalism among its publicists, and a disheartening degree of variation of opinion as to national policy.

The Folly of Fake Degrees

People in England have been having great fun over a London Congregational minister, Rev. Charles Garnett of Barnsbury. Mr. Garnett, according to his own testimony in the civil court, came from another denomination without collegiate training, and was recognized by having his name printed in the Congregational Year Book after preliminary examination, in which he barely escaped failure, having 203 marks when 200 was the lowest number by which he could pass. Not long after that Mr. Garnett blossomed out with these initials after his name: B. A., M. A., B. D., D. D. These letters stood for degrees conferred on him by the University of Harriman, Tenn., not *pro honoris*, to quote the remarkable Latin of the chancellor of that institution, but *pro merito*. The officers of the Congregational Union declined to insert his name in the Year-Book with these letters affixed, and as he insisted on claiming them from "loyalty to his *Alma Mater*," left it out altogether.

Meanwhile, the *Christian World* having described these degrees as "contemptible and worthless," Mr. Garnett entered suit for libel against that paper. The fun was had at the trial of the case last month, and in the comments of the British press. It appeared in the testimony that Harriman University did not at all correspond to the description given in its circulars, and that its chief business consists in selling degrees. Dr. Garnett paid \$80 in all for his four, S. T. D. being thrown in. These three letters, he explained to the court, stood, as nearly as he could remember, for *Sacra Theologia Doctoris*, that is, "the theology of a doctor." Mr. Garnett is authorized to examine candidates in England for these degrees, and presumably has been able to recoup himself by commissions from the fees of those who have passed, for it does not appear that any candidate for these degrees has ever failed to receive them on payment of the small price charged.

Mr. Garnett testified that he had never visited Harriman, but that he had had an oral examination before Dr. Westwood, "minister of the leading Methodist Episcopal church in Philadelphia," and a "sentinel" of the university. However, Prof. Henry Davies of Yale had visited Harriman, and was put on the witness stand. He testified that he could find at the university only five of the forty professors named in the faculty; that one, the professor of astronomy, is a practicing dentist, another a manufacturer of homœopathic remedies and a third, the director of the School of Domestic Science, is a Mrs. Dr. Crow, caretaker of one of the buildings in which there are no students, but which is occupied by the family of an agent of the Standard Oil Company. It was through Professor Davies' testimony that much of the fun came in, though Mr. Garnett unwillingly furnished the greater part of it.

The more serious thing for Americans is that Harriman University, so far as its legal status is concerned, is not a "fake" as the *Christian World* called it, but is authorized by the laws of Tennessee to confer degrees, for which its usual price appears to be \$10 each. Moreover, the

sale of these degrees has been promoted by reputable Christian ministers, and they have been accepted by distinguished American citizens. Hon. H. Clay Evans, a former governor of Tennessee, ex-Associate Postmaster-General, and now consul-general of the United States in Great Britain, testified to the court that he knew personally eight members of the board of trustees of Harriman University, every one of them "most reputable citizens," that he had known the chancellor, Dr. Spence, for thirty years, "a prominent educator in America." Mr. Evans testified that Gen. Russell T. Alger, Secretary of War in the last Administration, "wore the LL. D. degree of Harriman University."

The just and keen comments of the British newspapers, which discuss the matter extensively, are not very cheering to American readers. The *Daily News* refers "to the shoddy American degrees, which have shed a halo round many a dunce's head." The *Morning Advertiser* draws the moral that "the vanity of the man or woman who delights to 'sit under' a false American degree is quite as reprehensible as that of the man who sells or buys it."

Judging from offers by letters forwarded to our office we infer that the sale of these degrees is more popular than usual this season. "The College of Laws" of Nashville, Tenn., appears to be inviting clergymen by wholesale to take its degree of LL. D. at \$10, no other fees. Its motive is thus naively expressed: "Our motto is that, we shall pass through this world but once, and therefore, any good thing that we can do, or any kindness that we can bestow upon a truly worthy one, let us do it now, let us not defer it, nor neglect it, for we shall not pass this way again."

Lest it should be supposed that these degrees are not salable, we would say that we have received from one such institution which offers them, a list of ministers, some of whom we know, who have accepted these honors and whose names occasionally appear in print with the letters attached. The other day a minister's little daughter joyfully announced to her playmates: "My papa's got a new name. He's a Doctor of Vanity." It is high time that the sellers of this name should be suppressed and that those who parade it should be made to feel ashamed.

It is hardly necessary to add that Mr. Garnett's suit was practically laughed out of court. The jury, in the midst of the testimony, declared they were ready to give their verdict for the defendant, the justice commended them for it, and Mr. Garnett's counsel cordially assented.

Rev. Dr. Abram Kuyper, Premier of the Netherlands, is as famous a theologian as statesman. Therefore his able article in a recent number of the *Christian Intelligencer*, on Jephthah's daughter, is of more than ordinary interest. It attempts to prove that the Hebrew warrior did not offer up his daughter as a burnt offering as he vowed he would do, but only condemned her to an unmarried life. Dr. Kuyper seems to justify the maiden in her two months' mourning on the mountains in view of her fate, and the annual four days' lament of the daughters of Israel in memory of it. But many modern women who rejoice in single blessedness would find it hard to

understand why a whole nation should make such a fuss every year over the fact that a young woman who, so far as is known, had no lover, remained all her life unmarried. Theology accounts in strange ways for strange things.

The Christian Leader for Today

John Wesley has been made to live again, so far as human study, imagination and oratory could reproduce him two centuries after his birth. What would he accomplish if he were actually alive today? After reading many addresses, editorials and other articles about him, we find that he introduced no new creeds, nor did he seek to organize a new church. He took the religious beliefs of Christians as he found them and he revered the church to which he belonged.

But he took what he found and set it to work wherever he went. The supreme question with him was, Being what I am and where I am, and knowing what I know with the Word of God before me and within me, how ought I to live this day? This question he put to every one within his reach, and he aimed to persuade every one that his happiness for eternity depended on the answer. He threw his whole soul into the joyful task of translating his religion into life for himself and for his neighbor.

Wesley had a splendid physical equipment and took scrupulous care of it. He declared even when past fourscore that he did not know any such sensation as weariness and that he could not remember having experienced lowness of spirits. He had one of the acutest minds of his time and he both consecrated and trained it. While he was studying the details of the daily life of the miners or farmers to whom he preached, he amused himself with jests from Horace, wrote a French grammar, grappled with great social problems. With these rare qualifications he had the rarer, greater one which cannot be acquired either by study or discipline—the gift of personal magnetism. It cannot be described, but it is illustrated by its effects. Wesley swayed men in masses to his will. He quelled raging mobs. He persuaded individuals to follow him. The reading of his sermons, with their devotional spirit, shrewd common sense, their penetration into the mind of God and their adaption to the slow movement of the uneducated mind, does not disclose the secret of his power. They do not throb with the fervor of a great orator. His power lay in the magnetism of a personal presence which could control and fascinate men, itself poised in the conscious presence of God. He was a born leader and he made his birthright good.

Wesley had a practical scheme of holy living which every man, woman and child could understand, and he brought people together in simple organizations to help one another realize it. The result is Methodism with its 90,000 churches and its more than 20,000,000 adherents living in every country of the world. For his time John Wesley was the genius of applied Christianity. For our time leaders are called for who can take the truth which new conditions have brought forth in new forms, who can translate it into a simple practical scheme of living and who can influence men to live it day by day.

Leo XIII.

Giovacchino Vincenzo Pecci, born in 1810, of an excellent Italian family, educated at the Jesuit Colleges at Viterbo and Rome, consecrated a priest in 1837, elected Bishop of Perugia in 1846, appointed a cardinal in 1853, and chosen pope in 1878, lies dying—as we go to press—in the Vatican.

It is generally conceded that of recent popes he has been the ablest, the most scholarly, the most tactful and diplomatic, and a wise conservator of such power and prestige as modern society is willing to concede to an organization as exclusive and autocratic as the Roman Catholic Church is. The contrast between him and his immediate predecessor, Pope Pius IX. has been most marked, the intellectual poverty of the one serving as a foil for the wealth of resource of the other.

A spirit of humanity, a love for his kind, a "social spirit," has suffused most of his official utterances and such of his poems and essays as the public has been permitted to read, and this often has been apparent in encyclicals which on their intellectual and moral side have been intolerable to the modern world. This "social spirit," plus much that the world has come to know of the pope's excellent personal qualities and his piety, and the venerability of the man have combined to make him more respected by the non-Roman Catholic world than any of his predecessors. Of course increase of toleration during the last decades of the nineteenth century also has contributed to this.

But when one comes to read the encyclicals of Pope Leo XIII. and appraise them in the cold light of history one finds little if any departure from the exclusive claims of his proudest and most obscurantist predecessors.

Yet his benignant purpose still
Those priestly robes impede,
As round the gesture of his will
Clings his restraining creed.
For ne'er was prejudice more blind
To keener wit allied;
Or such a narrow faith combined
With sympathies so wide.
No newer truths his eyes discern,
Whose glances, backward cast,
Still from the beckoning Future turn
To the forgetful Past.

In his encyclical, *Inscrutabili* (1878) all the evils which afflict modern society are said to result from contempt of the Church—the Roman Church of course. His encyclicals *Quod Apostolici* (1878) and *Humanum Genus* (1884) deal with Masonry and with Socialism in terms which show that Romanism is made synonymous with the gospel as solvent for social ills. In his encyclical *Eterni Patris* (1879) the scholastic philosophy of Thomas Aquinas was imposed on the faithful as being the definitive philosophy of the Church, the implication being that the Roman Church may and does select the philosophy which its adherents shall accept and teach. Certain it is that later Rosmini's works were condemned; and Mivart in England and Zahn in the United States are notable men who felt the disciplining rod because daring to take up with an evolutionary philosophy.

In his encyclical *Diuturnum* (1881) Leo XIII. cut athwart the basal principle of present day society when he said that while the Roman Church may approve

any form of government, provided it be just, it was also true that "the Church does not approve the modern view that power is delegated to the government by people." In his encyclical *Immortali Dei* (1885) he condemned the doctrine of the absolute equality of men, and protested because the Church no longer is allowed to control public worship, public instruction and the laws of marriage and divorce. In *Libertas* (1888) he held that liberty of worship was not to be admitted; that liberty of speech and writing and teaching were evils, and liberty of conscience as well, if it be held to mean the right to worship God or not to worship him. In *Sapientia Christiana* (1890) he ruled that while the two loves of country and of church should not be antagonistic to each other, nevertheless "when conflict does arise between civil and ecclesiastical powers the latter must be obeyed."

These are but a few, but they are typical utterances of the dying pontiff, showing that he held as staunchly as any of his line the theory of religious and ecclesiastical absolutism so hostile and alien to the spirit of Protestantism and of secularism.

Thus out of touch or out of sympathy with the currents of the world it is not surprising though none the less pathetic that in his old age, as the twentieth century opened, Pope Leo XIII. should have sung:

Woe for a time of Godless laws!
What faith, what Loyalty abides?
Torn from the shrines the ancient cause
The ruin glides.
O blinded Pride on chaos hurled!
O night proclaimed where Light should be!
Obey thou Him who rules the world,
Man, and be free.

Friendship: Its Claims and Rewards

Friendship is the permanent relation without which all the other relations of life must fail. We cannot keep our children, unless we learn to make them friends. Passion is transmuted in the ideal marriage into the most intimate, helpful and delightful of companionships and friendships. We may grow away from those to whom we are linked in any bond; but a friend is held to his friend by the law of liberty which is the choice and desire of meeting and association.

To make the most of friendship requires the highest elements of character—faith, self-control and self-denial, patience, forgiveness, sympathy, imagination. Whether we look upon it from the view point of a higher selfishness, or with a nobler sense of self-giving rejoice that we can serve those whom we love, the paths of prudence and of service alike demand that we should put much of ourselves into the relation and expect much less than we give. Here, too, are fulfilled Christ's words that it is better to give than to receive.

Yet even giving must not be obtrusive. We must respect our friend's individuality—as God does. We must neither give nor exact a monopoly of time or thought. It is in our friend's interest as well as in our own that we make the most of our own selves; and happy is the man who finds his friend a continual inspiration to bet-

ter work and nobler thought and kindly ministries.

Christ in those last days of his earthly mission claimed his followers in a new and higher sense as friends. Without that relation, which only came to its full power after the resurrection, Christianity in its higher and permanent sense becomes unthinkable. It is first our experiment with Christ, and then by that experiment growth into personal and intimate relations of friendship with him. Everywhere men have lived joyfully in the realization of his presence and his love. It is the normal type of Christian life authenticated by the testimony of Christians of all ages, lands; of all varieties of culture and experience. Among many names which might be given to the true followers of the Crucified, the most exact and joyful would be to call them the friends of Christ.

In Brief

Next week comes the first installment of our new serial, *Hewers of Wood*—a story of the Michigan pines, by William G. Puddefoot and Isaac O. Rankin.

Jewish landlords in Springfield, Mass., where St. Gaudens' statue of Deacon Chapin symbolizes Puritan Christianity, are said to be protesting against the mode of living of their Mohammedan tenants. Our racial and religious tangle grows complex and humorous at times.

Those aggressive Episcopalians and Unitarians are pushing into the college cities and towns in a way which it behooves Congregationalists to note and emulate. Pres. Samuel Eliot's plea in the last *Christian Register* for a fine new edifice for the Northampton Unitarian Church is to be observed in this connection.

Our Methodist contemporaries have signalized the Wesley anniversary with strong and interesting numbers. The *Northwestern Christian Advocate*, with its array of tributes from prominent men all over the world, was a fine journalistic idea and product. *Zion's Herald* has reported current addresses with notable completeness.

Come in and see us, friends from a distance, as you may pass through Boston during these summer months. We can show you from our windows one of the finest views in the country. The Congregational House is close to the State House and the new Hooker statue. In fact, we are more and more convinced every year that we are right at the hub of the Hub.

In a recent notice of the laying of the corner stone of the McKen Memorial Hall at Abbot Academy, Andover, the name of Mr. George G. Davis of North Andover, a munificent contributor, was inadvertently printed as George G. Smith. The correct name is more important, as Mr. Davis is the son of the late Deacon George L. Davis, who gave Davis Hall, on the site of which the new building is located.

The New York Evening Post's London representative, commenting on the persistence with which English Nonconformists are living up to their "passive resistance" declarations and the respectability and courage of those who decline to pay, adds: "If the present movement persists a change in the law will become inevitable." And if R. J. Campbell is an authority—and we think he is—the Nonconformists are in this fight to the finish.

Strange to say, not all of Boston's own citizens know whom they are entertaining this week. We have been asked questions concerning our guests which show that some intelligent people don't read the newspapers, and we overheard a well-dressed lady, riding past Copley Square and seeing the crowd before the Walker Building, say to her friend, pointing to the frequent N. E. A.'s on the walls, "Is that the New England Association? And what are they here for?"

The latest news about Prof. George Adam Smith, who has been ill seven weeks in a hospital in Cleveland, is good news. He is recovering steadily but slowly. The neuritis still causes much pain but his general condition is much improved. He has his bed wheeled to the veranda every day and drinks in eagerly the fresh air. Mrs. Smith writes us that she hopes the invalid will be able to leave the hospital in less than a fortnight. His many friends on both sides the Atlantic will echo that hope.

Congressional legislation now is chiefly determined in the committee rooms, and the *Presbyterian Banner* intimates that the Presbyterian denomination is practically run by committees of the General Assembly which live on from year to year. Sixteen are to report at the next meeting in Buffalo. What are you going to do about it? Neither Congress nor the General Assembly can sit forever. Debate carried on during the year before selected groups, and action taken by the General Assembly during an eight day session are better than attempting to discuss policies interminably in mass meeting assemblies.

The suffering of people in Kansas City, Kan., by flood was great enough to warrant an appeal for outside help; for 23,000 people were driven from their homes and four-fifths of them lost all their possessions. The Kansas Society in Washington, D. C., began to raise funds for them and had \$1,000 in hand already, when the Kansas legislature after voting \$12,000 to itself for mileage and other expenses, adjourned and went to their homes without doing anything for the flood sufferers. Outside contributions stopped at once, naturally. A Kansas correspondent writes us that "no affliction which has befallen the state can compare with this meanness. Pardon me for having suggested gifts from outside."

A New York judge, last week sentenced to six months in the penitentiary a striker for assault on a non-union man who insisted on working. In passing sentence the judge said: "You represent a body of men who consider themselves above the law. Every man has a right to sell his labor for what he pleases, and should not be interfered with in so doing. The question of wages is one between the employer and employed, and cannot be dictated by any body of men. The right to labor must be secured as guaranteed by the law." This right to labor will not be recognized as guaranteed by law without a conflict greater than has yet been seen, and if the guaranty should permanently fail this will be as good a country for men who seek freedom to emigrate from as it now seems good for them to come to.

How the trenchant pen of the late Edward P. Clark of the *New York Evening Post* would have held up to rebuke and scorn the public officials who of late have proved so delinquent to trusts reposed in them. A great force for righteousness was lost to contemporary journalism when he passed away last February. As we read the little memorial volume just issued by his wife, Mrs. Kate Upson Clark, we realize afresh how much he accomplished, not only through persistent attacks upon such vicious propositions as the

Blair Education Bill, but through his constant appeal to legislators and to the general public in behalf of lofty moral ideals. As the editor of the *Brooklyn Daily Eagle* said, "We never knew a man who more beautifully separated the things worth having from the things which were not." The *Post* owed hardly less to him than to Mr. Godkin or Horace White, who were much more conspicuous in the public eye. But even the hidden newspaper worker gets in time some of the recognition which he deserves, as the splendid tributes in this volume from such men as Senator Spooner, Presidents Hadley and Hyde, Editors St. Clair McElwain and Harvey Scott, Sarah Orne Jewett and Mary Wilkins Freeman show. We have never seen a better memorial volume. It is appropriately entitled *A Soldier of Conscience*. We wish it might be read by every brain worker in every newspaper office in this country and by every young man looking forward to journalism as his profession.

From Day to Day

BY ALLEN CHESTERFIELD

Though the Senior in cap and gown occupies the center of the stage during Commencement week, the alumnus is more and more in evidence as class reunions take on greater significance year by year, luring men back from all over the world to the campus and the halls where they used to frolic and study together. The survival of the boy is an interesting phenomenon to me in connection with these festivities. Can it be that in that sedate, dignified judge the frisky juvenile spirit still lives, or is that business man who has just been entrusted with the management of a great combination capable of knocking up his heels again as he used to do Sophomore year? Well, just watch them as they saunter under the leafy trees, drink again at the old well and laugh until red in the face over the remembrance of some college prank.

Jovial as are the gatherings of graduates who have been out from one to ten years—rather too jovial and costly sometimes—the reunions grow more precious and profitable as men begin to climb the slopes of middle life. We who have just returned from celebrating our twentieth year away from our *alma mater* agree in pronouncing it by all odds the best reunion we have ever had. The old yearning to be a college boy again which steals into the breast of a young graduate has left the alumnus of twenty years' standing. In the majority of cases he has calmly settled down to his lot and his work. He has adjusted himself to his world. If he has not a religion of his own he has acquired at least a working philosophy of life. He begins to live in his children and to see them in imagination entering upon the joys and opportunities of student life.

There is great pleasure, too, in noting the changes in one's classmates and seeing what the years have been doing for them. Naturally the first greeting usually is, "You haven't changed a bit," but as you spend a day or two with your old chums you realize that in countless ways they have changed, and that whatever they may think of you now, you can honestly tell them that they have improved. There was not a man of the two-score who came back to my college of whom I could not say this—not one whom I was not more glad to see than when as beardless boys we said good-by to one another, not one who did not seem to me to be steadier, finer and more sympathetic. Surely here is one of the great benefits of a college education. Something filters into even the most careless, unresponsive fellow that leads him when he gets out into the world to take

off his coat and plunge into his profession or his vocation with a consequent result in terms of culture and character.

Of course a reunion furnishes some surprises. It is true that the leading men in undergraduate years are still in the lead. The D. D.'s and the LL. D.'s and the literary doctorates have come to about the men whom twenty years ago we would have selected for these honors. But more than one man has forged to the front who as an undergraduate did not exhibit remarkable promise. Unbeknown to most of us one man has developed into a congressman, another has become a master in the art of restoring old paintings, a third has achieved a reputation as a consulting and practicing chemist, a fourth, who in college was our cleverest writer of light articles, has become an authority on finance. Most of the men who went into medicine have gained a good measure of distinction and in far away India, in Japan and in the Philippines the class is represented in missionaries who are reflecting honor upon that calling. But the tally showed that outside as well as within the ranks of the learned professions the men were registering success.

The bulk and quality of the work during these twenty years called for some rectification of judgment and it was pleasing to see how ready and glad the men were to recognize ability and success wherever evidenced. Thus a reunion becomes a season for the rediscovering of one's classmates, for reapprizing their worth and re-establishing friendship on a firmer basis.

And that great word friendship tells the secret of the charm and power of these reunions. As the men linger together you do not hear them talking much about the books they used to study, though now and again the name of some revered teacher is mentioned with gratitude. Hardly one could give off hand half a dozen mathematical or chemical formulae or tell exactly what he learned from his course in literature or elvics. Perhaps a good many could not pass the current entrance examination. But the talk at these times runs into personal channels. The good times which you had with your comrades on the fence and on the ball field, in the chapter house and roaming around the town and its environs—these constitute the staple of the conversation. You want to know also not so much what your friend has achieved in the world, but what today are his deepest interests, beliefs and hopes and how you may tie your life up to his again in mutually helpful ways.

We had both a prayer meeting and a class dinner. The former was more human than its prototype of college days, the latter less boisterous but fully as enjoyable, while the gap between the men who used to go to prayer meeting and the men who did not, seemed more narrow than it did. The talk on both these occasions came straight from the heart and the speeches on either occasion would have fitted into the temper of the other. Why not? For four years we had sat together on the same benches, caught some glimpses of the richness and glory of the intellectual and spiritual life, become bound together as with hooks of steel. For twenty years we have been out in the world. Some of us had received hard knocks and almost mortal wounds. Not one had failed to receive some discipline. But all, I think, went back this time to *alma mater* with kindlier feelings toward one another, with deeper trust in the power that is guiding and shaping our lives. And after touching hands once more and feeling again the inspiration of the college home we came away grateful for the knowledge that was gained there, more grateful for the priceless friendships formed and most grateful for those visions of the ideal and of the eternal which have not failed to light our way these twenty years and which we count the fairest fruit of our college education.

"Simon's Son"

By Rev. W. T. Gunn, Embro, Canada

[Many of our readers will recall the little sketch entitled, *Peter's Wife*, published in the issue of May 23. We happened to overhear a Chicago business man recommending its perusal to a group of gentlemen gathered around a hotel table in that city. This week we print another bit of character drawing by the same competent hand. In both of these sketches there is a reminder of the humor and pathos that made Ian Maclaren's Drumtochty sketches so popular. Mr. Gunn is one of our younger Canadian Congregational ministers, who has, however, for years been intrusted with the important position of treasurer of the Canadian Foreign Missionary Society. At present he has a pastorate at Embro, Ontario.—EDITORS.]

It was the Sabbath again and a fair morn and Elspeth's rheumatism better and "the man frae Drumshalloch" was to preach once more at Kirkhill. At last both were ready and the little procession of two started in the solemn stillness of the Sabbath morning. Down the road and through wood paths and clearings and short cuts by meadow and field they went, till all the little rivers of people met at the kirk door. Elspeth went on in while Donald stayed in the kirkyard for solemn greetings and interchange of comments which beginning with the weather led up to the state of the crops, thus contemplating them as it were from the Providential side and keeping the conversation apart from worldliness.

In due time the bell gathered them within and the opening exercises were given in full and solemn measure, for this congregation would have no stinted allowance, least of all in the sermon. There was once a man preached in Kirkhill from eleven in the morning till five in the afternoon, but this was considered "exceptional."

Not one moment before the appointed time came the sermon. When Drumshalloch announced that his text would be from words from the Gospel of John, thirteen and two, "Judas Iscariot, Simon's Son," it was received with distinct satisfaction as being likely to prove strong meat. When he added, "The heart o' the message is in the last twa, 'Simon's Son,'" there was bewilderment on the part of the elders who liked to classify the sermon beforehand and a general satisfaction that at least 'they didn'a ken what was tae come.'

"Ye mind," said Drumshalloch, "what sort o' man Judas was. There's nane o' ye here the morn but kens hoo he was ca'd tae be ane o' the twelve an' hoo he went up and doon wi' them a' the days an him siccan a gude appearing man that they didn'a ken till a' was dune what a deevil he was. Ye maun'na think o' him as a dour wicked lookin carle, no nor as a sly sneakit fox o' a man but as a man o' some abeility, for he was made treasurer an had tae bear the pouch. Mair nor that; ye will mind that when the twelve were sent out an' came back rejoicin' there was'na a bit deference made between him an the ither but just as if he had dune as gude wark an as mighty as any. Ye ken too that he was aye savin an economical as appeared when Mary

anointit the Lord, for John did'na ken his motive till long aifter.

"Then I need'na ca' tae yir mind hoo in that week o' the passion when a' hopes o' an airthly kingdom for Jesus were passed away, that he hurried tae the Sanhedrim an covenanted tae sell his Maister for thirty peices o' siller. Weel do ye remember this day that awfu' nicht when through the gloamin' an' the black mirk o' the thick trees he led 'the band' tae Jesus an' 'kissed him much.' It will never be for mortal man tae ken what awfu' thochts ran wild through the heart o' Judas when he saw that Jesus was condemned. But I honor the man for ae thing that nicht; for he took the money back an' confessed his sin an' that's mair than mony a man since, that thinks scorn o' Judas.

"Aye an' that wild rush through the blackness, wi' the fires o' hell raging in his heart, tae the lanely place, the rope, the awfu' end.

"That was an awesome nicht for a' concerned. Ye have thoct some o' what it maun hae meant tae him wha died for us next day. Ye may hae thoct some o' what it meant tae Judas, but did ye ever think what it meant tae his faither? For he was 'Judas Iscariot, Simon's son.' An' mair—tae his mither?

What wad it mean tae ye, faithers and mithers gin yir ainly son had betrayed his Lord unto the death? An' tae hear aifterwards o' his ain awfu' death an' o' what lay beyond! Tae ken that the maist loving Lord Jesus had tae ca' him 'the son o' perdition,' an' Peter tae say that he had 'gone tae his ain place,' an tae think that never mair in time nor in eternity wad ye see yir ain son! There's nae sorrow tae be compared tae that.

"Noo back o' a' this history that lies upo' the face o' things we maun try tae see behind the a'thegether wicked bogey that we ha' made o' Judas, the hame that was somewheres in Kerioth an' the faither an' mither whase hearts maun ha' been sair for the son o' their love that wad never come ben again."

Down in Donald McKenzie's pew there were two that were listening with their hearts and the man's face worked strangely while Elspeth sat with head bowed and the tears running down and her hand reached out to meet the strong man's hand that down between them was tremblingly feeling for hers. The neighbor women knew that back in the old land was one wee grave of a wee girlie that had been the sunshine of their eyes and they thought that this was the father's loss and the mother's great sorrow, but they did not know. No, they did not know, for they two had come out to the new land in middle life and there was one name that was not named even between them save in prayer and in the words that heart speaks to heart far too deep for the tongue. So how could the neighbors know of that only son whose brightness and bonniness had gone down in sin till he came under the law and had to flee. Nor did any know if he were alive or dead save that his mother felt in

her heart that he was still alive. But how she knew, the God who made and cares for mother hearts alone knows.

But back to Drumshalloch. "You will be noticing, my friends, that there's nae mention o' Judas' faither Simon outside o' four times in the gospel o' John. Noo why think ye does John mention him in writing this gospel for the early Christians o' Asia? I'm thinking it will be just as if I was writing tae you and I wad say 'I met John Kennedy's son.' Noo I wad'na write that forbye that I had kenned John Kennedy mysel' an' that you had kenned something o' him yourselves. Frae that I gather that Simon was in aifter years a Christian and kenned baith by John an' tae the churches o' Asia. I can juist shut ma een an' see the auld man wi' snawy hair an' beard, an' the proud auld Jewish face an' dignified bearing, his countenance marked wi' a joy in Christ nae man could take awa' frae him, aye an' wi' a sair sorrow he could'na take away frae himsel'.

"It may be that sometime when they were at Jerusalem Judas had taen John owre the hills south thirty mile tae Kerioth or it may be that aifter the betrayal an' death that Simon in his great sorrow learned frae John the wonderful love o' Jesus. But sometime they met and they talked o' Judas.

"And the auld man wad tell tae John the story o' the childhood o' Judas. He wad speak of ae far gone day when intil the new hame at Kerioth came the cry o' the first-born and Miriam the mither, it might ha' been Miriam, it was a common name, had lookit from the wee babe up till him an' said, 'Simon, do ye see the glint o' his wee een and the firm grasp o' his wee hands?' Ah me! 'An do ye no' think we might ca' him Judah aifter the faither o' oor tribe?' Or it might be when he was tauld mither and bairn were baith doein' weel that Simon had said, 'God be praised' and Miriam had said, 'Aye, let that be his name.' For ye ken Judah was his name, an' it dis'na mean 'scoundrel' as the Greek form 'Judas' seems tae you tae mean. But 'Judah' means juist 'praised.' Sae 'praised' they ca'd him. And sae he wad tell tae John a' the bonny things o' the bairn's childhood, his ploys an' his wark and hoo gude he was at the schule, and especially at figures, aye an' whatna' great future they expekit for him. An' hoo taen up they were wi' his being ane o' the disciples o' the new Rabbi Jesus, though Simon wad be against that at the last.

"An' what an' awfu' blow was the ill news that tauld o' the shameful betrayal an' the awfu' death, an' hoo Judah's mither could'na thole it, but wasted awa' wi' a broken heart. Aifter that hoo he could'na bear tae stay in the hame wi' its awfu' loneliness an' at long last had tae leave it an' gae awa'.

"Ye mind Peter said it, 'Let his habitation be desolate and let no man dwell therein.' Aye, it was fulfilled, and ye can weel think that as lang as the crummlin' walls stood ane stane upo' the ither

the neighbors wad point it out: "The house o' Simon! Faither o' Judas, ye ken, that betrayed his Lord."

"Like enough he wad come first tae Jerusalem, but he couldna' bide there, for wherever he wad gang sorrow wad be there before him. On this street the upper room frae which his boy went out into the dark that night; this one the way he walked wi' the soldiers; out o' this gate Gethsemane, an' out o' that Calvary, an' out o' that the Potter's Field. Na, na, he couldna' bear it, an' sae he wad wander far awa' up by Ephesus an' somewhere he wad find the love o' Jesus for his soul. An' in the wee churches o' the early days they wad see coming in the auld man wi' the snawy hair an' the marks o' the Lord's purifyin' fires o' sorrow an' joy in his face.

"They wad see he was a man wi' a message, an' when they wad ask him for a bit word he wad rise up an' tak the Book an' turn tae aye o' the passages maybe in Luke: 'But Jesus said unto him, Judas, betrayest thou the Son of Man with a kiss?' And then he wad say wi' a breaking voice, 'That was my son.'

"O my brethren, think o' that. There wad be a maist awfu' stillness an' soreness in their hearts as they listened till him saying, 'O faithers, are yir boys saved? There's no ae thing tae come afore that. Are ye prayin' for them? Are ye prayin' wi' them? O, woe is me, are ye settin' them a richt example? I was hard in heart an' far set up wi' pride, an' I taught my boy tae luv the things o' the world—an' ye see—an' I didna' teach him tae seek the Lord his God. I didna' ask, 'Is the young man safe?' till it was too late. An' I wad give—what wad I no give? O my son Judah! my son, my son Judah! Would God I had died for thee! O Judah, my son, my son!'

Down in the pew in Kirkhill Elspeth's both hands were round her man's hand and the strong man's head was bowed, for the hand of the Lord was heavy upon him.

Up in the pulpit Drumshalloch turned back still over the years. "Aye, an' whiles I see Simon turn in maist loving eyes tae the back o' the kirk where the young men wad be an' say tae them, 'O lads! If ye will na' come tae the Lord Jesus for yir ain sakes, will ye no' come for the sake o' them that love ye?' Then he wad tell them of the boy Judah an' how he learned 'The Lord's my Shepherd' at his mither's knee, an' hoo the mither's heart broke that day the news came o' Judah's sin an' death. 'O lads,' he wad say, 'there's nae sorrow but has comfort save this sorrow. If ye've wronged ae body will ye no pay the money back? I'm aye glad my boy did that an' sometimes I think—But lads, if its no' for yir Lord's sake nor for the sake o' yir ain selves, will ye no come tae the Lord Jesus for yir faithers an' yir mither's sake?'

Then Drumshalloch came to his "application": "Ye that are parents here this day, if ye wadna' hae the sorrow o' Simon, ye maun seek the Lord wi' all yir heart an' in strong prayer cry unto God till yir children are saved. There are mony things ye wad like tae give tae yir children o' the things o' the world but I warn

ye, I warn ye seek this first, seek it first. There's nae sorrow like the sorrow that has no end. I will give you the Lord's ain promise, 'If ye abide in me and my words abide in you, ye shall ask what ye will and it shall be done unto you.'"

Then to the young men in the back and the gallery Drumshalloch turned. He put before them how loving and patient Jesus had been "wi' Judas an' wi' them, an' hoo lang they had keptit Him waitin'. He died for you an' ye have despised an' rejectit Him, yet He was bruised for your iniquities. You have gone astray, you have turned every one to his own way and the Lord hath laid on him the iniquity of us all. His heart is sore waitin' for you while you bide in the far country o' sin. An' ye ken this day the joy it wad be tae Him an' tae the angels o' His presence, aye, an' ye can hear in yir ain heart the cry o' yir faither an' yir mither's prayers. Ye'll no break their hearts!

"Wi' you lost forever, what wad life

be tae them? O laddies! will ye no say this day, 'I will arise and go unto my Faither?' Will ye?"

And at that Black Geordie McCrae rose up in his place in the pew and said, "I will," and so did Big Murdoch McLeod and two boys from the Back Road and three of the lads whose homes were in the old land. And the hearts of the people overflowed.

When they got home that day Donald said, "Elspeth, I'm no fit but canna ye claim that promise for oor Geordie?" And Elspeth answered, "Ye're as fit as me, my man. The Lord He kens oor hearts are wholly set tae abide in Him. Let us claim it baith together." When they rose up from that prayer both faces shone through tears and Elspeth said, "I'm thinking He's heard us."

And He had. They do not know yet but that very hour in the far land Geordie's heart was changed and he's gone to make things right and then he's coming. They do not know yet—but O—when he comes!

The Friendly Side of Dr. Stuckenberg

By Ella Gilbert Ives

[We commented editorially on Dr. Stuckenberg when he passed away so suddenly in London about a month ago, but we are glad to supplement what was then said with this revelation of his personality through an intimate friend. As pastor of the American church in Berlin for thirteen years, as author, editor and speaker his was an exceptionally fruitful life.—EDITORS.]

Dr. Stuckenberg, the scholar and author, belongs to the world of thinkers. His



REV. J. H. STUCKENBERG, D. D.

philosophical works will "fit audience find, though few," in the present; their ultimate appeal is to the future. But Dr. Stuckenberg, the man, a magnetic and noble personality, one must have known intimately to measure his greatness and charm.

Though he wrote for an aristocracy of intellect, he had, in his own fine phrase, a "passion for humanity," which his recreations as well as his studies were made to serve. During his last years, no persuasion could draw him into the country. His soul if not his lips replied:

I dwell amid the city ever.
The great humanity which beats
Its life along the stony streets.

Its "still, sad music" moved him, and feeling crystalized in action. A year ago, Dr. Stuckenberg having been severely injured in a trolley accident, was urged by friends

to collect damages from the company; he refused, lest the conductor and the motorman be inculpated. I once heard him address a labor meeting at a time of great excitement. Previous speakers had failed to grip the restless audience. When the scholarly face of Dr. Stuckenberg confronted it, the confusion increased, but was instantly allayed by his opening words: "Fellow workmen, I am a laborer, the son of a laborer, and I know what toll is."

He never forgot the ranks from which he had risen, and loved to gather about him the homeless, the unfriended. The chapter on his life at Berlin, when hundreds of American students in a strange land were brought together weekly under his roof, should be written by one of them. In Cambridge, where he lived the past eight years, the gracious hospitality of Dr. and Mrs. Stuckenberg was extended to the same class.

How he enkindled aspirations in souls! One afternoon, at his home, a group of friends had been bandying pleasantries, when Professor Stuckenberg entered. Instantly the talk was lifted to a higher plane. A young actor present, from the Ben Hur Company, was startled into revealing a beauty of spirit like the momentary flashing of a gem, and a musician who had walked the streets of Boston with his wares—a glorious voice—until failure had made him despondent, took his harp from the willows and sang the songs of Zion as one about to return from captivity.

To minister to pleasure, happiness even, could not satisfy a spirit touched to finer issues. One evening Professor and Mrs. Stuckenberg had given a graphic account of the coronation of the kaiser—then a recent event. The dramatic figure of the emperor stood before us in all the pomp and circumstance of royalty; when the conversation, as always with that pair, rose higher. Over against William the emperor, was set Luther the reformer, on his knees at St. Peter's, stooping to rise again to utmost majesty. His great

text, "The just shall live by faith," was unfolded as one would open a flower and pluck the heart of its mystery—life. So solemn and beautiful was the hour that one exclaimed, "Professor, close it with a prayer."

Moral earnestness was a keynote of his nature. A worldly but charming woman was once driving with Dr. Stuckenberg. She lightly said, "O, I am a butterfly; of no real use in the world." To her dismay, he turned upon her and accepting her own valuation of herself poured out an indignant protest. She shook her auburn curls and said, "I do not like your Professor; he is too sincere."

He was intolerant of the superficial and self-satisfied, but generously helpful to the aspiring. How many young lives were guided in their choices by him! How often he left congenial company to employ his keen analytic mind in reading

the character of some boy or girl. To the young folk gathered at Clifton Springs, his skill seemed magical. The Pied Piper scarcely had a greater following. A little girl of fine possibilities but untrained conscience never forgot his picture of herself at the crossroads; and a woman whose will needed strengthening, thanks him today for holding the mirror up to her weakness.

His own will was indomitable; whether hoeing his way on the farm to an education, wrestling for faith in the doubting atmosphere of a German university, or writing unpopular books, he commanded success—by the standard of spiritual values. When his collection of maps—the finest private one in the world—was in requisition in the adjustment of the Venezuelan boundary, the one containing the decisive line marking the limit of the Dutch possessions ceded to England was published with his explanatory

notes in the *New York World*, several hundred dollars being paid for the article. But unless friends had interposed, Professor Stuckenberg would have given the valuable copy gratis to a Boston paper.

To know him at his best, one must have seen this ingenuous scholar in his own study. His later books were written at the desk once Humboldt's, and rich in association with German celebrities. It contains a box of cigars sent by Schomburgk, who never smoked, to Humboldt, who never smoked, coming finally to the possession of another scholar, who never smoked. May it carry its nicotine unlighted to the last. Humboldt's pen lies on the great desk as it fell from his hand; Dr. Stuckenberg's pen lies beside it, the ink scarcely dry from the proof sheets of his latest work on sociology. In full mental vigor he was called suddenly to another post; "for the King's business required haste."

Men and Things Way Out West

IV. Some By-Products of the Journey

BY HOWARD A. BRIDGMAN

A MAN WHO MADE HIS OWN CHURCH

Stranded at a railroad junction for seven hours, I sauntered up the main street, past the saloons which seemed to be the main industry of the thriving city, at its railroad end at least, and following a practice which has never led me astray, inquired my way to the home of the Congregational pastor. I found that he lived at the leading hotel, and sending up my card was ushered into the presence of a slender, trim, smooth-faced young man of about thirty. The big front windows commanded a rare vision of plain and mountain, but what interested me more were the evidences within that I was in the den and workshop of a literary toiler. Books and papers had over-run the shelves and tables, and found temporary abiding places on chairs and even on the floor.

I spent most of the afternoon with this young man, and I want to tell how he practically made the church which he is now serving. He came there from the seminary four years ago, finding nineteen members in the little organization that had been started fifteen years earlier. They were able to scrape together \$300 for his first year's salary, which, with the stipend from the Home Missionary Society, met his immediate needs. Today the church has two hundred and fifty members, who pay their pastor \$2,250. How has this been accomplished? One great secret that I have already intimated is work. "I have not dared to preach much extemporaneously," was his reply to my question about his method of sermon making, "I am too young and inexperienced for that." So he has dug away, not only reading the freshest works of the best modern thinkers, but mining down into the standard poets and philosophers, and keeping at work all the time upon his Old and New Testaments.

From this mental labor has come a vision of truth, and a message of reality that has gone home to his congregations, so that now he is in the best sense of the word "a popular preacher," attracting men not in the habit of attending church and particularly that increasing number to be found everywhere today of persons who think they have lost their faith, and who have gone from one church to another seeking bread and finding only a stone. His cardinal belief is that Christianity is inherently attractive and that if Christ is rightly lifted up he cannot fail to draw all men unto him.

But work is not the only secret of his success. He has been a man among men; has brought to bear in every legitimate way the influence of a manly, charming personality. In order that he might be more accessible he has lived at the hotel and kept the latch string out so that any one with a trouble or a problem or a new joy might feel free to come and share it with him. It is not an unusual circumstance for him to have as many as twenty callers a day. Some of them drop in just for a pleasant chat, but most of the talk on these occasions speedily runs into spiritual channels. His callers realize that they are with a man to whom they can open up their deepest lives and who will give them cheer and guidance.

I had an ocular demonstration of his hold upon the city as I walked up and down its pleasant streets with him and noticed the eager response men, women and little children made to his greeting. Even small boys came up and said, "Mr. —, we want you to umpire the game between the sixth and seventh grades next Saturday."

He does not limit his personal service to giving advice, but follows it up with concrete aid; for instance, he is now reading with a promising young man the works of John Fluke, making with him a thorough study of his philosophy, and in other young men and young women he is awakening literary and educational impulses which will bear fruit in countless ways. The other day he was waited upon by an informal committee sent by a group of young men employed on the railroad. They had become dissatisfied with the way in which they were spending their hours of freedom from tasks and they resolved that they would go to the minister and ask him what they might profitably read.

As I sat and strolled with this modest, earnest young fellow and gained, not alone from his own lips, but from other sources as well, some idea of the new life and hope which his ministrations have brought to the local church and how they have given it a commanding position in the city, it seemed to me that here was a convincing example of what it is still possible for a man to accomplish in the ministry today. Taking a church at the lowest ebb he has made it over and what is still better made it an instrument of lifting the community to a higher life. Doubtless certain favoring conditions were to be found in that city which could not be exactly

paralleled elsewhere, but the fact that one man, against odds, for I know he has met with obstacles, has done so much, is a tribute to his ability and devotion and it carries a lesson of inspiration to the young men just graduating from theological seminaries and entering upon their life work.

SOME MEN WHO GIVE UP MUCH

Whether, by and large, there is more self-sacrifice among ministers in the West than in the East I am not prepared to say. But it was gratifying and inspiring to find so many cases where men had given up much in the way of comfort, congenial surroundings and intellectual stimulus in order to build up the kingdom in remote and often ill-rewarding fields. I have in mind a home missionary pastor whose salary cannot be more than \$600 or \$700. He milks his cow, weeds his own garden, aids his wife in the care of the home and the small children, and yet not long ago he was earning a good many thousand dollars a year as a lawyer. He was then a man of the world, but with conversion came a call to the ministry which he could not silence. So, though then in middle life, he left the city which had been his home, one of the most attractive in the Northwest, and offered himself for missionary work. His field is as hard and outwardly as uninviting as any to be found, but he has built up a strong, harmonious church and, being the only minister, has endeared himself to people for miles around. He said to his wife as we sat at his supper table, "You and the children would have more comforts if I should go back to my old profession." But neither he nor she appeared to treat the possibility as anything more than a joke. They have chosen their lot and are happy in it with a joy akin to that of Him who for our sakes "despised the cross."

Another man whom I met in a city on the line of a transcontinental route elicited my admiration. A year ago he left a comfortable, delightful parish in the East because he wanted to do something more with his ministerial life than simply to mark time. Instead of betaking himself to Boston or Chicago in the hope of obtaining a settlement thereabouts, he struck out for the West, although he was fairly well on in years. When I asked him if he was sorry, his beaming face showed that he demanded no sympathy from me. He rejoiced in the more plastic conditions about him, in the chance to see a har-

vest from seed faithfully sown. Into the life of the place he has thrown himself unstintedly and already its elvish, moral and educational interests show the effect of his presence. Some hardships and obstacles he has encountered of course, but his is the temperament that "welcomes each rebuff."

A well-informed man in Colorado told me that he knew of many ministers in that state who could be earning more money in business life. Great and alluring are the commercial opportunities in the West today and that so many of our ministers pay no heed to them is a tribute to their consecration. While others strive for the corruptible crown, they are ambitious for the incorruptible.

A SOCIETY WOMAN WHO LIVES FOR OTHERS

In the outskirts of the city of Oakland on a fair hillside, in the midst of tropical shrubs and plants, is one of the most beautiful homes that I have ever entered. It is like an English castle, only more to my liking because better fitted up with the things that minister to comfort and joy. Passing out of one of the entrances of this spacious and hospitable home one is conducted along a woodsy path, through a gate and across a highway to another upland on which are half a dozen cottages, not too near one another but so grouped that they convey a sense of unity of design. In these cottages I found thirty little girls from the baby stage up to twelve and fourteen. They are orphans or practically orphans, their parents having given up all right of possession.

What differentiates the charity from any similar one I have known is that once being received into these cottages the children know no other homes. Each girl has her own room, which belongs to her as much as the room of a child in any favored home. She calls the head of the house "Mother," and is taught to look upon the place as a permanent home. The children go to the public schools, and when they go out into life it will be with the privilege of coming back to this home, of being married from it if they wish, and of having it as a refuge whenever they need its comfort and help. Institutionalism and institutional atmosphere are thus reduced to a minimum. I doubt if there is a charity in the world where there is greater oversight, sympathy and regard for the present and future welfare of the child. It is the most perfect substitute for motherhood that I have ever encountered.

As one watches the little children at play, inspects the dainty chambers and witnesses the affection between the house mothers and their little flocks, he can but rejoice that God put it into the heart of one woman in a year or two ago to inaugurate such a work. For the mistress of the beautiful mansion on the hill is the good fairy of this enterprise. She and her husband have poured out their money lavishly. Not a dollar is solicited from outsiders. A competent board of trustees, made up altogether of women from the First Congregational Church, meets once a week and considers carefully every detail of management. As a result the cottages are not carried on as the private fad of a fashionable woman, but their inner workings and their standing before the public reflect the judgment of fifteen of the ablest and wisest women of the city, whose own lives are enriched through the service which they so willingly render week by week.

I think I must divulge the name of the good fairy, who, besides doing much all her life long for girls in her own social stratum, is now devoting her best energies to lifting up unfortunate and unblesed children on the Pacific coast. She is Mrs. Frank M. Smith, a prominent member of Dr. C. R. Brown's church in Oakland.

A TEACHER WHO HAS MASTERED HIS ART

After I came out of a plainly furnished classroom in a Dakota college, I said to my-

self, "To have heard that man's talk to his students has in itself paid me for this trip."

It was the last hour in the year's work in philosophy and to his nine beloved Seniors he was giving, not a formal farewell, but a few words that should sum up the teachings of the course and hearten them for their life work. "Cherish above all," said he, "open mindedness. My work will have been in vain if you have not come to believe that mind is final in this universe. Look upon the work that you shall choose as the best thing in life. Get your reward in doing your work as you go along and work where you are needed. Always be soldiers of the ideal." That fine phrase, "Soldiers of the ideal," has clung to me. Splendid teaching this to emanate from one of our denominational colleges on the frontier. This man year after year is waking thinkers and idealists out of his students and bringing out what is noblest in each. I believe his salary is not more than \$1,200, but I think of him in the same class with James and Garman and others of our most inspiring teachers in philosophy.

The Metropolis of South Africa

BY REV. E. E. STRONG, D. D.

How many Americans are aware that Cape Town in South Africa is an older settlement than New York city? How many know that its population, including its immediate suburbs, is rapidly creeping up towards two hundred thousand? These facts may be learned from the books, but no one can understand the singular beauty and attractiveness of the place who has not seen it with his own eyes. South of the equator June corresponds to December at the north, and as we now see South Africa at its midwinter, verdure and warmth are not to be expected. Yet though the nights are cool, the days are warm, and while the leaves are dropping from some of the trees, the evergreens are abundant, the grass flourishes and in many gardens there are bright flowers, such as roses, camellias, lilies and the like. The middle of May reminds one of the middle of October in Massachusetts.

Cape Town has a remarkable situation. Table Bay, which makes in upon the west coast at quite a distance above the extreme southern point of Africa, is hemmed in on its eastern side by Table Mountain, a ridge of bare rock rising about 3,400 feet and quite precipitous. As seen from the bay the top of the mountain appears level, extending perhaps three miles, forming a sort of amphitheatre between its base and the sea, in which nestles the town. Seemingly the place has scant room for growth except as it expands northward around and to the rear of the cliff, where there are already the beautiful suburbs of Rondebosch, Claremont and Wynburg.

At the southern end of Table Mountain there rises, but not quite to its level, a singular knob, called Lion's Head, the top of which resembles a huge monument placed on the summit of a lofty eminence and forming a striking object as it stands out clearly against the sky.

Altogether the situation is most picturesque. We know of no more beautiful trolley ride in America or Europe than that over the Kloof Nek, a notch between Table Mountain and Lion's Head, and around by the shore to the city.

The town itself differs little in its streets and buildings from places of similar size in England, but the traveler can see at a glance that it is cosmopolitan as to its inhabitants. The first to be seen are the cab drivers, who are Malays, wearing the red fez. Then follows speedily Kaffirs, Hottentots, Portuguese, Germans, Dutch, Arabs, English and representatives of nearly all the tribes of earth, with singular mixtures between these races, so that it is impossible to classify the people one meets. There are many Americans here

who seem to well represent our country in business and religious circles.

The readers of *The Congregationalist* will be glad to know that there are several vigorous Congregational churches in Cape Town and its suburbs, presided over by able and devoted pastors. The mother church of the city, the Caledon, has for its pastor, Rev. Mr. Willoughby, a young minister from Canada, who is doing an excellent work. The pastor of the Claremont Church is Rev. A. Vine Hall, a nephew of Newman Hall. The ministers of the Dutch and Wesleyan churches are strong and devoted men, so that while the forces of evil are powerful at this portal of South Africa, a well organized and consecrated body of Christians are nobly contending for truth and righteousness.

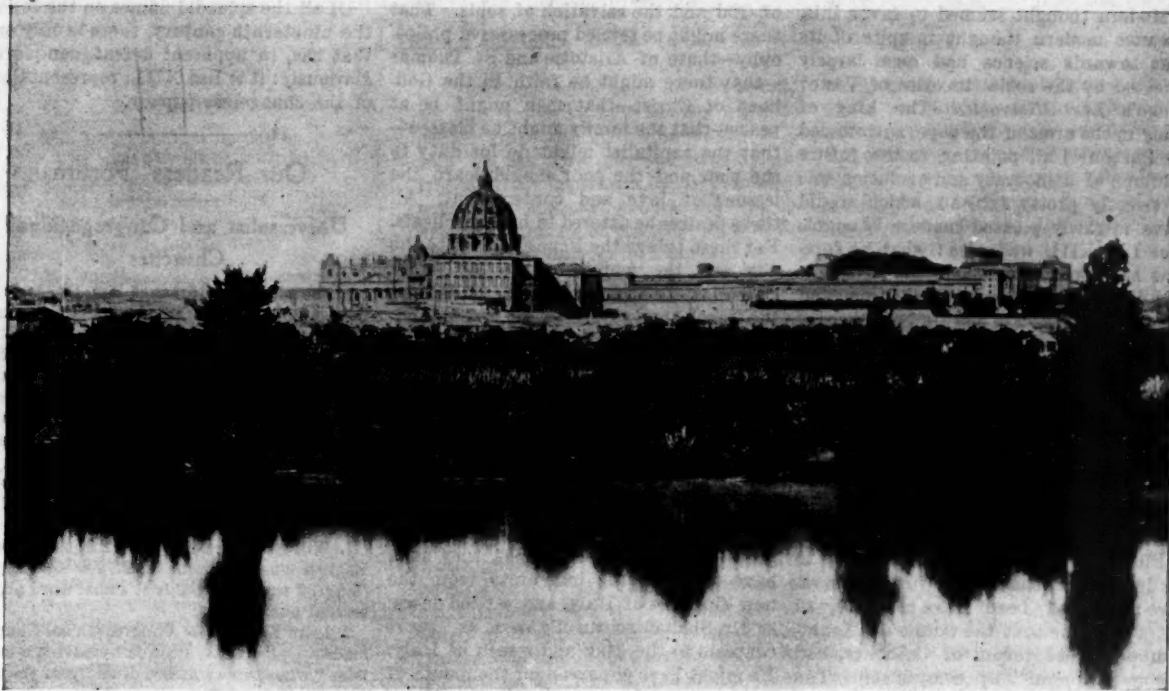
The Deputation of the American Board to South Africa has had in Cape Town an experience of such unbounded hospitality as will make their visit ever memorable to them. Met even before landing by one who is an American, though also an African, Lyon, they were at once quartered in elegant homes and were in every way most bountifully cared for, the only complaint made of the guests being that they did not stay long enough. A public reception was given in the Caledon Church, following a more private entertainment. At the reception the ministers of several denominations were present, as was also the mayor of the city, and addresses of the most cordial character were made. Nothing could exceed the kindness of the utterances respecting America and especially the American Board. Cape Town and its generous people will ever have a sure place in the memories of the Board's first Deputation to Africa.

Wellington, the parish of Andrew Murray and the seat of the Huguenot Seminary, lies about fifty miles northeast of Cape Town and it is a sacred place to thousands in all the continents. Dr. Murray, alas! is not well and is not at home now. But he still aids by his counsels and his work goes on in all lines. The Dutch church, smitten sorely by the late war, is rising grandly to its opportunities. Its trials have sanctified it and a deep and widespread spiritual awakening has been witnessed of late.

A marked feature of the movement has been the conversion and consecration to Christian work of a large number of men who were taken prisoners of war and deported to Ceylon, India, St. Helena and the Bermudas. In these camps of prisoners Christian Endeavor Societies were organized and through them new light and life came to these young men, so that now, on their return to South Africa, the training schools of the Dutch church are greatly overcrowded by these men who are seeking to prepare themselves for Christian work. Rev. Mr. Albertijn, Dr. Murray's assistant, bears witness to the far-reaching influence of the movement, and affirms that the Dutch church, though crippled in many ways, was never in so hopeful a state and was never giving so freely and largely for the support of its own work or for missions.

The Huguenot Seminary is continuing the blessed work it began more than a quarter of a century ago, having given instruction to more than 1,500 young women, most of whom are filling places of influence in South Africa. Miss Ferguson and Miss Bliss, who established this "Mt. Holyoke" of South Africa in 1874, are still in active service and associated with them are more than a dozen young ladies from America, who have come from the best institutions of our land, one of them a recent Harvard graduate and daughter of the late Chief Justice of the Supreme Court of New Hampshire. These all are giving themselves unstintedly to efforts in behalf of young women in this quarter of the globe. God be praised for the Huguenot College and Seminary and for what Wellington has done and is yet to do for the world.

Cape Town, May 23.



St. Peter's and the Vatican

Leo XIII.—a Roman Catholic Estimate

By Prof. Maurice Francis Egan

[Prof. M. F. Egan is professor of English language and literature in the Catholic University at Washington, to which place he came from Notre Dame University, Indiana, where he taught the same subjects. His contributions to literature—periodical and books—have been many, and his experience as a journalist has been long and varied. He is a poet and critic. In his sympathy for much that is non Catholic and up to date he reflects the liberal American Catholic point of view.—EDITORS.]

The intense loyalty of Roman Catholics to the person of the pope is merely a reflection of their intenser loyalty to the Chair of Peter. Popes, personally sympathetic or not, personally admirable or not, might come and go; but the papacy remains. The political or diplomatic policies of the Sovereign Pontiff may change—and there have been many such changes since the time of St. Nicholas I.—but the assertion that the Bishop of Rome is the representative of Christ on earth, that he is the final earthly judge in questions of religion and morals, the successor to the promise of the Founder of Christianity has never been changed. Impeccability is not infallibility, and, if all the charges made so lightly against Alexander VI. were true, it would not in the least alter the attitude of Catholics towards him as the successor to the spiritual position of St. Peter, the first pastor. A bad man in the Chair of Peter would not make a bad pope—since the pontiff, when he speaks *ex cathedra* as teacher of the universal Church must, in spite of any personal defect, utter an infallible message. Such a man might commit personal sins or political crimes, but his position

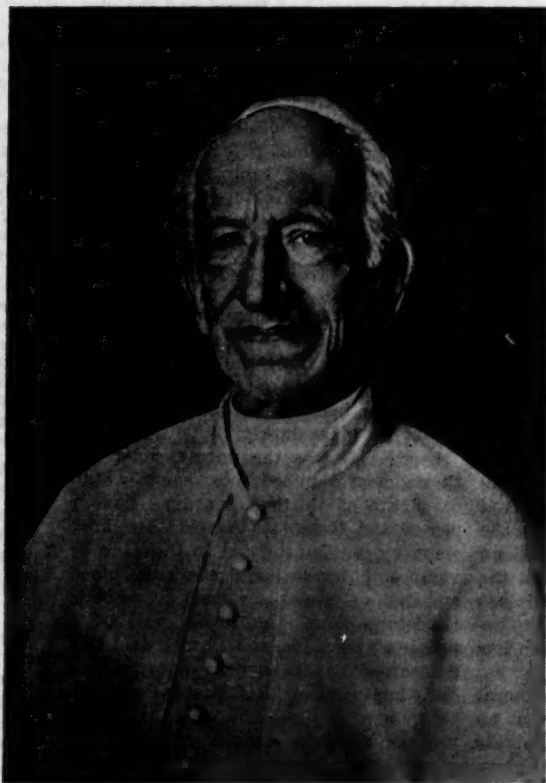
as the interpreter of the deposit of faith would be no more affected than St. Peter's could have been by the betrayal of his Master.

Loyalty, under all circumstances, is due to Rome; but loyalty becomes almost passionate in the case of such popes as the late Pius IX. and of such intellectual ability as Leo XIII. of happy memory.

Leo XIII. was chosen pope at a most difficult time. The breach of the Porta Pia had left Rome no choice; if it was no longer the city of the pope king it

must be the city of the pope prisoner. He who, by virtue of his office, must be independent, "could not," as Abraham Lincoln said, "escape history." This independence is not a corollary of the temporal power the papacy has lost; it is beyond and above it. It was an essential, not an accident. A great part of the world fancied that the power of the popes was gone when Victor Emmanuel occupied the Quirinal; but the Latin world, which understood the lessons taught by the first Napoleon, knew better than this. And before the English press had done making pictures of the papacy, in the character of King Lear, nearing its end, the slim figure of Cardinal Pecci as Leo XIII. replaced Pius IX. and the line of popes continued. Leo XIII. was not king *de facto*, but he was a sovereign of sovereigns in the hundreds of thousands of hearts through the world. Italy could not let him go; the papacy was part of the national glory, and yet it was beyond the power of the Italian nation to make a subject of a sovereign whose kingliness was so potent and so permeative.

Pius IX. had died as a prisoner. Would Leo XIII. remain a prisoner? He was ascetic, yet a diplomatist, a man of the world; moreover a man of letters, a poet—a student even of the newly presented scientific and social problems. Would he face these forces with new weapons? Would he turn a changed face to the changed Europe, bless the national aspirations of Italy, and become local and Italian by accepting the abrogation of his legal title to Rome and kissing the hand of the king?



Leo XIII.

Modern thought seemed to favor this, because modern thought in spite of its bias towards science had been largely affected by the social theories of Victor Hugo's *Les Misérables*. The king of Italy in the arms of the pope, surrounded by Carbonari all pointing to the future triumph of democracy and evolution was a sweetly pretty tableau which would have mightily pleased modern thought. But Leo XIII. was wise; what he foresaw has come to pass; modern thought has changed much since that time, and Darwin and Haeckel and Herbert Spencer are not the gods they were, though they have their places, and democracy and evolution are not such inseparable twins as they were. Moreover, the Old Catholic movement, to which Dollinger sacrificed so much, was looked upon as a vital and convincing protest against the assertion of the pope's infallibility in matters of faith and morals.

Pius IX., reacting from a tendency to be democratic, had become very conservative; he had been ultra-montane, so ultra-montane that the Count de Montalembert, most devout of Catholics, had seemed "liberal" by comparison. The situation in the eyes of the watching world was perplexing. The papacy had been defeated by force of arms, the predicted schism caused by the definition of the dogma of infallibility might break out any moment. There was Dollinger in Germany—and Bismarck; Hyacinthe and the republic in France. The new pope was informed that science had destroyed miracles and God himself would have to take care lest protoplasm or bythibius might be too much for him. In England, the spiritual impetus of the Oxford movement seemed gone; Lord Acton had shown signs of restiveness; Herbert Spencer and Frederic Harrison and Bishop Colenso had helped to produce Dean Stanley; but in every realm of thought the supernatural, the mystical was cast aside except as an æsthetic experiment.

Leo XIII. became pope at a time when the papacy seemed to have lost its power and prestige. And yet, as the circumstances show, it had lost neither. The pope had ceased to be king over a handful of Italians in a city which was rapidly being vandalized by land-grabbers and builders of cheap houses; but Leo XIII. forced himself to be more and more recognized as an essential influence. The boast that the successor of St. Peter existed only by permission of the Italian Parliament carried its own denial. He did not for a moment of his pontificate surrender the smallest of his prerogatives as an independent sovereign. As well might the Federal Government, had Washington been captured by the Confederate troops during the Civil War, have acknowledged the jurisdiction of Jefferson Davis. The pope sent out ambassadors and received them, and, as Sir Charles Dilke says, the apparatus of diplomacy in the Vatican was the most complete apparatus in the world. The political aspect of Italy has changed in a hundred ways since Leo began his reign; that of the Vatican has not changed.

Leo XIII. was active for the moral good of the world. All he desired, as he said over and over again, in his appeals and commands to the world, was the glory

of God and the salvation of souls. That there might be settled processes of philosophy—those of Aristotle and St. Thomas—that there might be faith in the Godhood of Christ—that men might be at peace—that the family might be blessed—that the capitalist might do his duty to the poor and the poor should learn the lessons of love and contentment. All these desires he uttered in his encyclicals. For these things the Pope cried out to the city and the world—to the 250,000,000 Catholics—to all that long for Christ and the peace that surpasses all understanding. The most prejudiced reader of the history of the last quarter of the nineteenth century must admit that no voice was more frequently and consistently raised in behalf of the eternal verities than that of Leo XIII. The great number of his encyclicals attest that.

He was reproached for standing in the way of the passionate desire of the Italian people for unity. He might, they said, have accepted the indemnity from the new kingdom of Italy, and settled down, as Dr. Shahan scornfully says, as "court chaplain to the king and queen of Italy. He might have gone as near the mouth of hell as Pius IX. went when he was Napoleon's prisoner at Fontainebleau—yet the divine mission would still have remained, pure and undefiled, but what perplexities, what suspicions, what fears would have been sown in Christian minds by a pope subject to a temporal sovereign and, in temporal things, forced to obey him.

At the conference of The Hague, Italy forced him from a conclave in which he should have appeared by every right of tradition and position. He was—as his successor will be—still a sovereign, though his territory be only the gardens and the palace of the Vatican. The pope may be a prisoner, but he is still king by the voice of half the Western world which looks to the city of Rome as the center and its home. The civilized world would have something to say, if Italy assumed to sell the art treasures of Rome, and the civilized world would represent righteous public opinion. The great Catholic world would have more to say, were there danger for a moment that the Vatican could, in its policy, be dictated to by the unsteady and transient politicians of Italy.

A pope dictated to by Zanardelli or D'Annunzio or Ricciotto Garibaldi would be a sorry figure—St. Peter betraying his Master for fear of the scorn of the maid servant is not a pleasant picture. It is a warning which, we may be sure, has not been lost on the occupants of the Chair of the Fisherman. The pope, a subject of Italy, would not cease to be infallible, but, instead of the clear sun in heaven, as he has been, he would be seen as through a glass darkly.

Leo XIII. was the purest, most pathetic, most dignified, most soundly ethical figure of the last century. Cavour passed and Gambetta passed, Bismarck went by, broken-spirited in the face of vigorous power he had drawn from blood and iron. Castelar saw every hope decay, Gladstone faced the blank wall of a people's arrogance, and Parnell died like Samson—even Tennyson mourned his early hopes. Leo XIII. passes away content. Science has not killed religion; nor, as Matthew Arnold predicted, has poetry taken its place.

Of all the splendid names on the roll of the nineteenth century, there is only one that has, in apparent defeat, conquered gloriously: it is Leo XIII., representative of the changeless papacy.

Our Readers' Forum

Universalist and Congregational Churches

In the masterly address of Rev. Dr. A. J. F. Behrends before the Ecumenical Conference in Carnegie Hall, New York, he said: "With the New Testament in my hands, I cannot believe that all men will be saved. With the New Testament in my hands, I cannot believe in the annihilation of the wicked. With the New Testament in my hands, I cannot believe in probation after death."

Several ministers in Congregational pulpits hold the same belief as was expressed by Dr. Behrends.

1. Will you please state in equally clear English what is the belief of *The Congregationalist* concerning Christ's final word about eternal punishment?

2. Is an Evangelical Congregational Church made a Universalist Church by having a minister "whose views do not differ from that of Universalists of the present day" on the doctrine of future punishment?

3. Do not the Universalists of the present day believe and teach that all the impenitent at death will suffer in hell for a while, that word "while" being anywhere from a few years to 10,000,000 years, and then all will accept of Christ and enter heaven? Is not this the so-called doctrine of "final restoration of the wicked?"

4. On this subject is not this view the one held by the Universalists since the days of Hosea Ballou?

5. If a moral agent should continue in "eternal sin" (Mark 3:29, Revised Version) would he remain in eternal hell?

6. In Matt. 25:46 is "eternal life" and "eternal punishment" equal in duration?

ALBERT F. NEWTON.

North Leominster, Mass.

[1. We accept without question or hesitation Christ's final word about eternal punishment.

2. No. The doctrine of future punishment is only one of several doctrines concerning which the declared belief of Congregationalists differs from that of Universalists.

3, 4. The *Universalist Leader* of June 27 courteously said of an editorial in *The Congregationalist*, "There is shown the most intelligent grasp of the spirit of Universalism ever exhibited by an Orthodox writer." We think, however, that the editor of that paper answers these two questions more satisfactorily to himself than we could, when he says:

We have been saying for over a century that we believe in universal salvation, not in sin, not from the punishment of sin, but from sin itself into righteousness, in which salvation punishment does its efficient service, and together with all the other agencies of a sovereign God and a loving Father, shall bring to perfect consummation his perfect will and purpose.

5. We understand by these quoted words of Christ that such a sinner is in that condition here and now.

6. We understand that "eternal" in this saying has the same meaning as related to life and to punishment.—EDITORS.]

The next Episcopal Church Congress will meet in Pittsburg in October. The familiar topics—a change in the church name, marriage and divorce and the limitation of industrial liberty—will be discussed more freely than they could be in the General Convention of the Episcopal Church.

The Home and Its Outlook

Gypsy Gold

The brown bee's on the clover,
The pink bloom's on the brier,
And through the wheat and over
Runs red the poppy's fire;
'Tis time for every rover
To taste his heart's desire.

Say "Follow!" and we'll follow
By woodland, heath, and wold,
Behind the nesting swallow,
Across the rain-wet mold,
From dale and peak and hollow
To glean the gypsy gold.

The city to the vandals
Who know not what they lack!
For us the gypsy sandals
Along the gypsy track,
With God's own stars for candles
To light up out and back.

Only the sea shall bound us,
And not a hill shall bar,
Brown heather round and round us
Shall bear our light feet far,
Through fields the Fates have found us
Spread wide to storm and star.

Come! For the sunbeams glancing
Swing back the Fairy gate,
And down before us dancing
Shall hold our swift feet straight,
To where in wealth entrancing
Our golden moldores wait.

Come! For the camp fire reaches
Red banners fold on fold,
Flaunting above the beeches
Till the high stars look old,
And every moonbeam bleaches
Before our gypsy gold.

Oh, rain on cowslips lying!
Oh, dew the kingcups hold!
Oh, wind in fir boughs sighing
Love to the open wold!
Oh, wide world crying, crying,
"Come, take my gypsy gold!"

—Macmillan's Magazine.

A Countess Who Keeps Sunday

From across the water comes a rebuke to Americans concerning the keeping of Sunday, which is only too well merited. The Countess von Waldsee, formerly Miss Lee of New York, in an autobiographical sketch in the current *Harper's Bazar*, writes: "During my long residence abroad my Sundays have been passed in the quiet, religious American way, neither accepting invitations nor receiving visits, but spending the day for higher interests. The Count sympathizes also in my views. My sister, the Baroness de Waechter-Lautenbach, has always observed the same habits, and it has long been the source of grief to us to see Americans, taught to keep the Sunday at home, show themselves, when they come to Europe, false to their principles and sailing with the stream." It must have been far from pleasant for the Countess to decline Sunday invitations from royal hostesses, but she says her reasons have always been respected and adds: "I deeply regret that American society is being given up more and more to Sunday entertainments of a social and festive character." This is true not only of the society set, but of many good and earnest people. Little by little the hedges

about Sunday have been let down, until we hardly realize how far we have departed from the strict old ways. It is well to see how our modern Sunday freedom is regarded by a Christian woman of the past generation who has kept her ideals and practice pure in the midst of the Continental disregard for the day.

The Example of Man

In this day when the tailor-made woman is quite the proper thing, when the girl borrows her brother's ties and has her shoes made on a man's last, it is rather surprising that she does not follow his example in a matter supposably more feminine than masculine, the habit of caring for her clothes. Watch a man as he starts for business each morning; his whisk broom for hat and suit is almost as much a part of the morning routine as his breakfast, and if his shoes are not newly polished, you may be reasonably certain he will stop at a "boot-black's parlor" on his way to the office. How often does his sister think of these things? Twice a week, perhaps—less frequently, if one may judge from appearances. What is the reason? She spends as much time over her tie as does her brother; but she has not copied man long enough to understand the importance of the care of mannish clothes. Smart shirt-waist hats do not look so smart with a sifting of city dust in the folds of the straw, and shoes—do you wonder she is followed by a small Arab running alongside crying, "Shine?" "New suit?" she inquires of her brother at regular intervals of time. "No, had it pressed," he replies. She never thinks of renovating her own thus. Yes, the tailor-made girl has still something to learn from man in this particular. May she soon follow his example!

How to Live Outdoors with Children

BY WILLIAM BYRON FORBUSH

Most parents do not have enough fun with their children. Some because they think parenthood is a profession and take it too seriously, and most because they get all tired out with them in the winter. Vacation is the great opportunity to regard the young through joyous eyes undarkened even by child study, especially to fathers who when they are busy do not generally notice their children very much anyway. Joy outdoors with children is particularly wholesome to parents nowadays because it keeps them from fashionable society and from that indolent form of nature study which consists in reading bird books in hammocks.

Children need our companionship in the summer time not only that they may have the advantage of forming our acquaintance under unusually favorable circumstances but because they are, unaided, a bit helpless in the presence of nature. They may have already lost in the city the instinct of green fields. The sensationalism of the streets leaves them

lonely until they are properly introduced to the manifold life of the hills or shore, and their tendencies to squabble or to tire of themselves and of any consecutive interest are by no means eradicated by a mere change of scene. Some educators are pleading for the abolishment of vacations on the ground that they do more harm than good. I think myself we are responsible to the teachers to bring our children back to them in the fall not only more strong but more accomplished and morally developed than when they left school in June.

I am not pleading for the exhaustion of parents in vacation for the sake of their children, and still less am I urging the extension of the fad of nature study by laying it upon wearied and uninterested fathers. My plea is only that we try to discover how much real enjoyment we can have with our children out-of-doors.

Think for a moment of the things children like in the country. A boy I know wrote me from New Hampshire the other day as follows:

The boys and M. went up to the pinnacle and left me here alone I have been playing with the dog and reading all the afternoon I have eat four boiled eggs and one fried egg today I have a secret hoard and I have one cookie one doughnut and five cents worth of chocolates and sum maple sirup boiled to sugar. I have got a lot of wooden spears, war clubs and waddies. Waddies [see Henty] are straight yellow birch sticks about ten or twelve inches long and very sharp. The law is off pickrel. The best place to catch flat-sides is at that long wharf opsite the town house. Bert Elliot caught six one time four another time 3 another time.

Your loving son.

I quote this average letter of a normal boy because it happens to mention a number of the elements of a boy's heaven: pets, things to eat, quiet nooks, home-made toys, sportsmanship and a chum. Now these are just the simple sort of things we need for ourselves. They take us away from hotels, parlors, best clothes and sedentary employments and constitute that change which is itself rest. I know it requires a deliberate act of the will sometimes to alter one's winter habits suddenly. I myself find it hard when the cry rings through the upper hall in my country house at 5.30 in the morning, "The last man out of bed is a nigger," to get myself up quick enough to avoid being the colored gentleman for that day. But it is good to do.

Whether the vacation be spent boarding at a farm house, or at grandma's, or at one's own house, or in a hired cottage, here are some of the activities which parents and children may enjoy together:

1. BUILDING. Nearly all children like tools. We built a tree house together in an old apple tree one morning this spring and a few days later two of my boys built a better one alone. A boat house, made out of slab wood to imitate logs, is our next task. It is also great fun to do things to the inside of an old barn. We are making a hall for our private theatricals out of the old hay mow. A piano box has endless possibilities as a foundation for a home. Smaller tasks are the rigging of a telephone between

tree houses, making rustic chairs and putting together bird houses. We have a stone wharf to rebuild every year and this summer we plan to relay some stone walls. There is just enough mystery about a cave to develop a great deal of willing young muscle in what results in rather meagre excavations. I am not fond of gardening, but the children generally have something of their own growing. This is the most direct way to get at botany.

2. **PLAY-WORK.** City children need to be taught to work, and have to be enticed a good deal to get them at it. Ours do get a few chores done, but for the most part require the play-element to make them forget it is labor. Leaves are gathered by playing "Giant Growlglum" and hay is brought in with the donkey, and weeds—here I usually fall—may be considered as foes to be killed. But, as is well known, a boy will do twice the work with ten times the zest over at a neighbor's or at grandpa's that he will do at his own home.

3. **GAMES.** Any one who has watched children at play may notice that their play consists chiefly in preparation. This explains why building is fascinating. They are fancying all the time the pleasure they will have with the completed task, which will nevertheless satiate them before it is completed. Outdoors itself furnishes—in pets, implements, surprises and wonders—the joys for which toys are only a substitute. A good way to keep up the interest in play is to have a sort of continued-story game. We play that our whole farmstead is an untrodden wilderness and we are explorers with new names and natures. We make ourselves weapons, we seek ambushes, we plot out maps in which new-found trees, bird's nests and springs are carefully set down, and we keep this up from day to day as we extend our wanderings. We often act out the characters of our favorite stories. Robert Louis Stevenson's game of war tactics is excellent, both up and down stairs and out in the sand. Giant jackstraws made out of crooked four-foot firewood, handled with hay-forks are an exciting novelty.

4. **NATURE STUDY AND COLLECTIONS.** I have already hinted that I do not think it is necessary to make any particular nature-fad a bore. The herbarium approach to nature is, let us be thankful, obsolete. The I-must-improve-myself approach may as well follow after it. No child can live in the country without asking questions, and many of these we shall try to answer. Children will soon learn how to look up facts in the attractive nature-handbooks. For more careful study or for making apparatus Dr. Clifton F. Hodges' *Nature Study and Life* is the sensible *vade mecum*. Homemade lists of animals, trees and flowers that are known will soon be compiled or checked off in the reference-books.

Collections gradually come together: abandoned bird houses, hornet's and field mice's nests, stones and shells, and that delightfully useless hobby—knot holes. Country life consists largely to vacationists in a series of quests, from fish and old time furniture to servant girls. The result is that an erst empty land becomes populated with traditions, human interests and a multifarious life. When

a child sees all this, he has achieved, in at least one place, the art of living. A child is the only human creature who can become so absorbed in wonder as to forget how he looks, and Plato and Ruskin agree that wonder is the prime element in human culture.

There are certain unique experiences which impress the young so deeply that they should be sought as opportunity offers. Such are fishing at night or in the rain, building bonfires, sleeping outdoors, and attending district school. There is nothing modern city children need more than a few doses of hardship judiciously administered. This we usually seek in the form of one carefully-planned grand event. Last year it was a camp in an abandoned farmhouse. This year it is a "Hiking" trip with a mountain wagon.

Certain things are more readily taught in the country than elsewhere. Some physiological facts are best communicated by comparison with the animal world. Contentment is absorbed from the contemplation of the rigors of farm life. Immortality is a doctrine so great that it can only be made known out-of-doors. It is easy to see how wholesome these employments are for children. Is it necessary to argue that they are wholesome for parents? To charge one's activities and lay aside all burdens, to be with those simple and universal things, love, nature, humor and children, is to renew one's youth in its finest and most blessed reincarnation. For as J. Brierley so acutely says, "The boyhood of the boy is animal, but that of the man has a trace from another sphere."

The Delft Bowl

I have a little picture bowl,
And when I'm very good
My mother lets me use that bowl
To hold my breakfast food.
My bowl has pictures all around
Of a country far away;
Its name is Holland, mother says—
That's where the Dutch folks stay.

There are little men in little boats
And trees and windmills, too,—
But the funny thing about them is
That all of them are blue!

Blue people sail out in blue ships,
Blue water all around,
And great big dark-blue windmills stand
Upon the light-blue ground.

I like to see the pretty sky,
And the little violets, too;
But I really should not care to live
Where everything is blue—
Should you?

—Anna P. Hannum, in *The Kindergarten Review*.

Tangles

[For the leisure hour recreation of old and young. Any reader who can contribute odd and curious enigmas, etc., of a novel and interesting kind is invited to do so, addressing the Puzzle Editor of *The Congregationalist*.]

48. RIDDLE

Through thick and thin first rank I win
In thrice three thousand things.
The last in truth, though fast in youth;
Age throngs of thistles brings.

Reverse in thought then, think there's nought
In earth to thwart thy schemes.

Theologies with theories
Thrust forth their thorough themes.

TRANZA.

49. ODD WORD TANGLE

There are two English words, both nouns, each of which contains eleven letters. With the exception of one letter both are spelled exactly alike. One is defined as "making anything bad"; the other signifies loss or want of something. An interchange of one letter in each word completely alters the definition of both, reversing them.

What are the words?

H. M. H.

50. TRANSPOSITION

Know you a man who stands well in the eyes
Of all who his friendship claim,
Who seems most worthy of PRIMAL and holds
With pride an unblemished name?

If his inmost thoughts to you were made plain,
How oft with surprise you'd find
The TWO of some deed to others unknown
Still haunting his troubled mind.

Thrice happy he who has no cause to dread
Should the world his history know,
Who has in his closet no skeleton grim,
No past he would fear to show.

LORRRAINE.

51. CENTRAL DELETIONS

Take out the central letter of a word meaning to pierce and leave a fabric of fine threads; a pointed weapon, and leave a mineral; weary, and leave fastened; a demon, and leave to discover; to cover with colors, and leave to breathe fast; pertaining to the foot, and leave a loud sound. The deleted letters, in order, will spell a word meaning a sea nymph.

BELTY.

52. CAPES

There's a cape it makes us sad to say,
And the cape that plays in the band;
And a cape for the sailor's encouragement
When far away from the land.

Two capes that were named for sons of a King,
And one for the son of a Queen;
The cape the conductor calls at the bridge,
And the cape of anger or spleen.

There's a cape which young men seem to think
The ladies like to hear;
And a cape that yachting men enjoy,
And one for part of the year.

A cape that will make us cowardly;
A cape that makes things plain;
A cape that is made of finest fur,
And a cape that is caught in the main.

E. H.

ANSWERS

44. Spring.
45. 1. Spirits of camphor. 2. Spirits of ammonia. 3. Chloroform. 4. Chlorate of potash. 5. Phenacetine. 6. Hamamelis. 7. Paregoric. 8. Belladonna. 9. Cod liver oil. 10. Lime water.
46. To-day.
47. 1. Arrow-wood. 2. Moose-wood. 3. Bass-wood. 4. White-wood. 5. Iron-wood. 6. Lever-wood. 7. Button-wood. 8. Cotton-wood. 9. Yellow-wood. 10. Dog-wood. 11. Red-wood. 12. Leather-wood. 13. Worm-wood.

Recent solutions are acknowledged from: E. B. D., Springfield, Mass., to 42; F. M. C., Providence, R. I., 39, 41, 42; Nillor, Middletown Springs, Vt., 39, 40, 41, 42, 43, also 31, 34, 35, 37, for which credit seems to have been omitted; J. N., Dover, N. H., 42; Mrs. E. E. Cole, Boston, 40; S. P. R., Chelsea, Mass., 42. E. H. Pray, Chelsea, Mass., gives the following: "It does not require (39) 'Spectacles' to see that the controversy of (40) 'Shakespeare versus Bacon' is not responsible for (41) 'Caprice' refusing to sing, or for the (42) 'Letter Y' being the end of our destiny; therefore let us not indulge in (43) 'Recrimination.'"

The Cryptogram, it may be explained in answer to several inquirers, is simply "cipher writing." It consists in the substitution of some other character for each letter, either arbitrarily or according to some definite plan. For example, "c" may be used for each "a" and "x" for each "b"; or the substitute letter may be the one next following in the alphabet, as "b" for "a" and "c" for "b." In the former case the "key" is apparent from the answer.

For the Children

The Cake that Prissy Made.

BY L. M. MONTGOMERY

"I am going to make a cake and take it over to the new minister's wife today," said Mrs. Wood. "I am sure she won't have had time to cook much when she's been so busy all the week getting settled down. And it's likely she'll have a strange minister or two to tea tomorrow, since that convention is being held over at Exbridge."

"May I help make the cake, mother?" asked Prissy.

"Of course you may, girlie. If it wasn't for the minister's wife I'd let you make it all by yourself."

For ten-year-old Prissy was a famous little cook and very proud of the fact.

But just after dinner that day word came that Aunt Janetta Wood, over at Exbridge, had had another "spell." Mr. and Mrs. Wood hastily got ready and drove away, leaving Prissy in charge, with many directions and warnings.

When Prissy was left alone she remembered about the cake that was to have been made for the new minister's wife. Mrs. Wood had forgotten all about it.

"But I'll make it," said Prissy resolutely. "I know I can make it good and I'll take such pains."

So Prissy went to work in a housewifely fashion, tying a big frilled apron about her and looking as wise as a baker's dozen of little cooks. Very carefully indeed did she mix and measure and stir. Then came the baking, and Prissy hovered over the range until her jolly little round face was as red as one of the big peonies in the garden outside. But she felt repaid for all her trouble and worry when the cake came out of the oven light and puffy as golden foam.

"Now for the icing," said Prissy triumphantly, "and after tea I'll put it in the long basket and take it up to the manse."

By this time Prissy was a little tired, so she rather hurriedly beat up the confectioner's sugar for the icing and didn't even scrape out the bowl for her own sweet tooth, as she usually did.

After tea, when the icing on the cake was beautifully smooth and firm, Prissy dressed herself in her second-best blue-plaid gingham and started out to carry her gift to the manse, leaving brother Ted in charge of home affairs.

She was not sure just where the manse was. The Wood family had been living in River Valley only two months themselves, and Prissy had never been up the Exbridge road before and had not yet seen the new minister's wife. When she had walked about a mile she met the little boy who sat at the desk next to hers in school and Prissy very politely asked him to direct her to the manse. And the little boy who sat at the next desk answered, just as politely, that she must take the next turn to the right, and the

third house from the corner on the left hand side was the manse.

Prissy followed these directions and her nose, and soon found herself on the manse veranda. She rang the bell, asked the trim maid for Mrs. Stanley, and was whisked into the sitting-room, where a very pretty lady with brown eyes was arranging some books.

"Please'm," said Prissy, feeling horribly shy all at once, "please'm, I've brought you a cake—mother thought you might like it—because you've been so busy moving in."

The lady's brown eyes twinkled pleasantly.

"Sit down, dear," she said. "And so your mother has sent me a cake. It is very sweet and thoughtful of her. I haven't a bit in the house and I have

She got a knife and cut a generous slice of the cake. She offered it to Prissy but Prissy declined politely. She was not sure whether it would be good manners to bring a cake to the minister's wife and then help to eat it. So her hostess took a big, brave bite of the slice herself. Then a queer look came over her face and she got up and whisked out of the room without a word. When she came back her face was very red but she ate up the rest of the slice and told Prissy that it was delicious. She did not eat the icing. She left that lying on her plate.

She asked Prissy a great many questions about her mother and herself and when Prissy went away she told her that she would come over the very next day and see her mother. Of course Prissy said politely that they would be very glad to see her but in her secret heart she did think it odd that the minister's wife should go visiting on Sunday.

She was at Sunday school the next day when the visitor came.

"Marian!" said Mrs. Wood in amazement.

"You expected me, didn't you?" said her caller. "I told Prissy I would come today. I couldn't wait until Monday. It was so good of you to think of me and of sending that cake, Julia. I understood it to mean that you wished to be friends again and were willing to forget that foolish old quarrel of ours which I have so deeply repented."

Mrs. Wood knew there was a mistake somewhere but it didn't matter. She held out her hands warmly to Marian and they kissed each other tenderly.

When Prissy came home her mother told her that the new minister's wife had never received the cake which had been so painstakingly made for her. Whether it was Prissy's mistake or the mistake of the little boy who sat at



Josephine Bruce

been very much rushed. Now, which of my kind new neighbors is this nice mother of yours? And you'll tell me your own name, too, won't you?"

"Mother is Mrs. Chester Wood," said Prissy, "and my name is Priscilla Marian Wood. But everybody calls me Prissy. Mother meant to make this cake for you herself. But she had to go to see Aunt Janetta after dinner—Aunt Janetta takes spells, you know—and so I made it myself. I hope you'll like it although, of course, it isn't as good as mother could make."

Prissy had not noticed the surprised expression which came over her hearer's face when she told her name. When the latter spoke there was a queer little tremor in her voice.

"It was very kind of your mother and very sweet of you. I—I—didn't expect it. Your cake looks so tempting that I am sure it is good and I'm going to get a knife and sample it right away. I feel really hungry for a bit of cake. I haven't had any for ever a week you see."

the next desk I don't know and nobody else knows. The manse was the third house on the right hand side. The house on the left hand side had just been rented for the summer by Mr. and Mrs. Stanleigh. And Mrs. Stanleigh had been Priscilla Marian Gray before her marriage.

"We were very dear friends, Prissy," said Mrs. Wood. "You were named for her. But we had a foolish, bitter quarrel some years ago and have been estranged ever since. I missed her greatly but our pride has kept us from seeking a reconciliation. We have forgiven each other now and all is well again, thanks to you, you blessed little blunderer."

But there are three things about this story that three people never knew:

Mrs. Stanley, the new minister's wife, never knew how narrowly she missed having a cake for her first Sunday tea.

Mrs. Stanleigh of the third house on the left hand side never knew that the cake she received was meant for somebody else.

And, Prissy never knew that she had iced that cake with saleratus!

The Conversation Corner

Anonymous Children

I KNOW very well what your first ? will be: Who are those dear little children? I cannot tell you. The picture was sent me a while ago by a gentleman who is a great friend of the Corner, but like other friends who sometimes supply pictures he did not give me any story about it—then he went off on a journey to the Pacific Ocean, and I haven't seen him since. But those darling children are too nice to throw into the wastebasket, and so I am going to give them to you. If any of you know who they are, or think you know, tell me about them; the one who writes the best (and the truest) letter about them shall have a book, if I can find one good enough to send!

SCHOOL IS DONE

Well, Corner children, from the notices I see in the papers and the talk I hear about Commencements and exhibitions and graduations I think your schools will all soon be closed for this year. I have not been able to attend many of these exercises, but while walking out one evening I heard a school bell ringing and followed the rest to the place. A lot of schoolboys were declaiming for a prize, the pieces being written by themselves; to my delight the first boy that spoke was a Corner boy, and he got the first prize! One of the other prizes was won by a fine looking boy from Iowa, and his piece was entitled "A Walk by the Sea," being a plain account of what he found in the sea and beside the sea during a summer vacation in Florida. It showed that the learned committee put their approval on a boy's writing down in good English simply what he had observed with his own eyes.

I have been today in an academic town and was much interested to notice how much the former graduates who returned enjoyed every recollection of their schoolboy days. I stumbled upon one such old boy (he must have been as much as seventy years old), whom I found to be from New Hampshire and a correspondent of our Old Folks' column; he was interested in looking up where he studied and boarded and played in those long-ago years, and the last I saw of him he was mounted on the benches in the open air listening to the Class Day performances of Seniors.

Another alumnus was the representative of the Chinese Empire at Washington, and his speech was full of the things he remembered of his school days in America over twenty years ago, including a vivid account of a baseball game. A little fellow happened to sit behind me, and when we came out, I asked him what he had heard, not thinking he would understand a word of it all. He evidently knew more about baseball than about international diplomatic relations, for he said, "That minister smashed the ball to the center field for a three-

bagger!" So, boys, look out that you study and play and act in such a way that you will remember it all with joy, and not with regret, twenty, thirty, fifty, sixty years hence when you return to your "alumni meetings!"

AFTER SCHOOL, VACATION

A happy one to all of you! It may be happy and gainful to you even if you do not go to Europe or the White Mountains or Narraganset Beach. If you have not the opportunity of a long outing take a day's trolley ride near home, which will cost but a few nickels, or even visit, perhaps with camping outfit, some mountain top or lakeside in your own town which you never thought worth visiting before. I stumbled the other day upon a little book which I ought to have known about before—"Historic Houses and Spots in Cambridge and Near-by Towns." That will familiarize you with interesting



things in Eastern Massachusetts, Lexington, Concord, Bedford, Medford, Malden—within easy reach by electrica for many of you. Get the book (I forget to ask the price of it, but it is probably about a dollar—it is published by Ginn & Co.), look at its pictures, and you will be prepared to go with a few other boys and girls and see the Old Powder House, the Minute Man, or other historic curiosity on some midsummer afternoon.

Now I am going to ask you to write me when you make any such trips, or if off on a longer outing on the sea, beside the sea, or among the mountains, telling the rest of us about it. If you get or take any nice vacation pictures, send them along too—especially if a little out of the ordinary. I hear that many boys are going to "summer camps," and wish they would report their experiences. As last summer, the publishers authorize me to give three dollars for the best, and two dollars for the next best of such letters. Send them to me any time this summer; I will not award the prize until after Sept. 1. The trouble is—[stop right there.—D. F.]

For the Old Folks

THE CHEROKEE'S LAMENT

A lady writes about an old piece with the above title—where it can be found, and the author. I have found it in Town's Fourth Reader (Portland, 1854), and in Snow's American Reader (Hartford, 1840). No author is given in either, and I think it is printed anonymously in other collections. But I have it also in a little book of poems, entitled "The Harp and the Plow, By the Peasant Bard," published in Greenfield in 1852. It is there called "Lament of the Cherokee. Air: Exile of Erin," and is in five stanzas, the first running thus:

O, soft falls the dew, in the twilight descending,
And tall grows the shadowy hill on the plain;
And night o'er the far distant forest is bending,
Like the storm-spirit, dark, o'er the tremulous main;
But midnight enshrouds my lone heart in its dwelling,
A tumult of woe in my bosom is swelling,

And a tear, unbefitting the warrior, is telling
That Hope has abandoned the brave Cherokee!

Now the "Peasant Bard" was Mr. Josiah D. Canning, whom I well remember in my boyhood as living in the little town of Gill in western Massachusetts, now the seat of Mr. Moody's Mt. Hermon School for Boys. He was a genuine, plain farmer, who loved Burns and imitated him somewhat in his own frequent contributions to the county paper at Greenfield. He published a small book of his poems in 1838. That did not contain this piece, for one line refers to "the transplanted and lone Cherokee," and it was not till that very year that General Scott, with Lieutenant Bragg, began the "emigration" of the poor Cherokees from their loved home on Missionary Ridge, a place from which in the singular retributions of Providence General Bragg himself was obliged to "emigrate" very hastily just twenty-five years afterwards.

I am sure that Mr. Canning was the "Peasant Bard," and that he wrote this particular piece, for I remember his coming into the bookstore one day where his "Harp and Plow" was sold and telling me that some literary man (I think, Lewis Gaylord Clark of the *Knickerbocker Magazine*, who first gave him the sobriquet of "Peasant Bard") told him that he regarded that Lament of the Cherokee one of the finest bits of poetry of its kind in American literature. I remember also asking Mr. Canning at that time, or some other, for his autograph, and what he wrote I can still recall:

You want my hand—I've set it here.
As plain as I can make it;
And when you see it, Martin dear,
Imagine that you shake it.

A later collection of the poems of this plain but talented country poet was in press (in Boston) at the time of his death in 1892, and that no doubt contained the piece inquired for.

Mr. Martin

Retrospect and Prospect*

By Rev. A. E. Dunning

What ought a good citizen to do when the people adopt a policy of government to which he is opposed? Should he do what he can to prove his prophecy correct and make the policy a failure? Should he adopt a neutral position, and wait to see the outcome of the new administration? Or should he do what he can to make it successful? These questions the last of the judges of Israel faced and answered when he was pushed aside to make way for a new ruler. He disapproved of the change of government. He had contended for the old way till he saw that defeat was certain. Then he had presided at the election of the king, had prepared a constitution and laws for the new government and had assisted at the coronation. In his farewell address he illustrated the duty of a citizen in the minority party. He showed the people:

1. *The lessons of history.* First of all he conserved his influence by directing attention to his own past service. He might have reproached them for ingratitude, but instead he simply drew from them the testimony that he had defrauded none, oppressed none, taken a bribe from none. He had spent his life in office honorably, and his record was his capital. He used it to keep all the power he could. It would have been easy for him to throw it away by a wrong word at that crisis. Men of great ability often have done this. Unwilling to accept the new they have taken the attitude of critics and made it a profession. Let the man who loves the old honor it, but when it has passed away, let him give his mind to learn, not first what is bad, but what is good in the new.

Next, the old judge points out the protecting care of God in the history of the nation. He had raised up leaders for them, from Moses and Aaron down to Saul. When they had forgotten God they had fallen into the hands of Sisera, and of the Philistines and of the King of Moab. When they had abandoned the worship of other gods and had confessed their sins and had turned to Jehovah, he had delivered them and they had dwelt in safety. They needed a teacher to show them these things, to interpret their own history. Samuel had in thus teaching them done his greatest service. He was fighting against the inevitable when he was trying to keep them from changing their government, but he was true to his convictions and true to God; and the people respected him for his faithfulness. The man who most disapproved of the new came out of the old to be the most influential leader in the new because he was determined to make the best of it.

2. *The safeguard of the future.* When the people insisted on having a king and got one, the old judge told them that Jehovah had set their king over them. The new administration would be a success if it were not godless. "If ye will fear Jehovah, and serve him, and hearken unto his voice, and not rebel against the commandment of Jehovah, and both ye and also the king that reigneth over you be followers of Jehovah your God, well."

Our nation has taken on itself great burdens, so great that some prophesy its failure. Thus far it has nobly fulfilled its pledges. It has made Cuba a free land. It has brought peace to the disturbed Hawaiian Islands. It is giving prosperity to Porto Rico, and a better government than it has ever known. It is wisely and courageously devoting its energies to that difficult task, giving a stable and righteous government to the Philippines. Its voice has been heard and heeded in behalf of justice and mercy for China. But it confronts corruption in its own cities. It has discovered dishonesty and fraud in the administration of its Post Office. It sees injustice done to its own citizens through race prejudice and abuse of power over the weak. Shall the citizen who loves righteousness give up faith in it and leave those honest rulers who are striving to redeem it without his support?

Samuel sought to prove to the people that they were wicked in rejecting his advice by appealing to Jehovah to work a miracle and cause a thunder storm in harvest time. The citizen whose counsel is rejected today cannot work a miracle to prove that he is right. He can only present reasons to prove the majority wrong. But he can always be sure of the support of the public conscience in fighting corruption and supporting righteous laws. And he may find as much reason for encouragement in the exposure of bribery and fraud and in the punishment of rogues in St. Louis and Minneapolis as Samuel found in the thunder out of season.

3. *The patriot's service.* The days of the judges were over. The days of the kings had come. Fear before the untold future might easily have been excited into panic if the old leader had chosen to point to the worst in prospect. But he pointed to the best. He assured them that Jehovah for his own sake would not forsake the people he had chosen. Samuel himself would sin against Jehovah if he should cease to pray for them. He pledged himself to instruct them in the good and right way, and filled them with hope by reminding them how great things God had done for them and by telling them that he would do greater things for them if they would only fear him and serve him with all their hearts.

This was the attitude of the true patriot. Samuel loved the old way. He saw great perils in the new. He warned the people of their danger. But when the new came he had discernment to see that it had come to stay and that the hand of God was in it; and he had the healthy spirit that would seek the best in the new and guide the people to make the best uses of it. The issue at last showed that the people were wiser than he, though he thought the wisdom of Jehovah had been committed to him.

We are living in a time of crisis. Old ways of viewing the Bible, of holding systems of religious doctrine, of observing family and social habits, of maintaining government, have given way to new ones. Many of us have seen the old passing away with great regret. We see

grave perils in the new. Samuel, the faithful old judge, has set us a wise example.

The Daily Portion

THE HANDBOOK BIBLE READINGS

BY ISAAC OGDEN BANKIN

July 12, Sunday. *Warning against the Pharisee.*—Matt. 23: 1-13.

Christ always brings the motive into view. The heart is the man. In the letter this was only a command for the disciples as Jews in their relation to those who were the executive of the law. In the spirit it is a command of obedience to constituted authority, with the assertion of the higher law of righteousness above and behind it. It contrasts the selfish love of power and dignity with the desire of service which is the only true greatness of the Christian social state.

July 13. *The Signs of the End.*—Matt. 24: 1-14.

There is no escape from the need of patience. No wonder men are eager for the ending of the wrongs and sufferings of the present world and try to reckon out the moment of the end. But we are here to prepare ourselves, we are not to know. The lack of knowledge is a part of the pressure of trial which makes the educational value of our lives. Note that even the multiplication of iniquity is a sign of progress toward the end. We are not to rejoice in it or compromise with it but neither are we to allow it to overwhelm our hope. The testimony of the gospel is to be our contribution toward the hastening of the end—a witness by conduct as well as by word.

July 14. *The Doomed City.*—Matt. 24: 15-31.

We cannot disentangle the chronology of these prophecies or fully understand their symbolism. They are dark clouds that hide the future; but behind and through them is the light of Christ's glory. They are full of the need of the world for Christ, shown by the coming of impostors, and of the real, though hidden, presence of Christ with his people. The meaning of the passage will be real to us in proportion as we come into close relations with Christ.

July 15. *The End of the World.*—Matt. 24: 32-44.

This is the lesson of a cosmical ripening and transformation which Christ uses as a motive for faith and watchfulness. To a similar thought scientific philosophy has come by slow degrees. The doctrine of evolution does not exclude catastrophe, and its shadow is degradation and disintegration. Walk through these shadowed places with simple childlike faith that Christ knows—as he did not know on earth—and that we have but to abide in him to be safe and to be made like him.

July 16. *The Wise Steward.*—Matt. 24: 45-51.

In this parable of responsibility and opportunity all becomes personal. Christ, who stood always consciously in God's presence, loves to bring his disciples there, each by himself, and to show present duty out of which final triumph must grow.

July 17. *The Widow's Gift.*—Mark 12: 41-44.

Here is our glimpse of the measuring rod of God. How small it makes all gifts out of our superfluity seem!

July 18. *The Ten Virgins.*—Matt. 25: 1-13.

The first of three great judgment parables. Oriental in its imagery. The details must not be pressed, but the lesson is plain—if we are to be ready, we must prepare. The only place to do earth's work is on the earth. That watching to which the words which follow the parable call must be a watching of preparation and not of idleness.

Earth holds heaven in the bud; our perfection there has to be developed out of our imperfection here.—Christina Rossetti.

* International Sunday School Lesson for July 19. Samuel's Farewell Address. Text, 1 Sam. 12: 1-25.

The Literature of the Day

Modern Bible Study

Two volumes are before us which treat of the same general subject and in many of their statements and conclusions agree, but they are written from contrasted points of view. Mr. Carpenter has brought into a single collection* eight lectures which he has given frequently to popular audiences in England, containing sketches of the history of the historical method of Bible study, as it was developed in England mainly in the last century. They present in measurably clear and popular form many of the results thus far reached of the historical examination of the Old Testament books. They place before the ordinary reader much that till recently was known only to scholars. We have not elsewhere seen a more understandable statement of the analysis of the Pentateuch, and of the processes which have led to the results accepted by many modern scholars.

The author subjects the New Testament to the tests which have been applied to the Old, but his work is here less valuable. He assumes that the first chapters of Matthew and Luke are no more historical than the first chapters of Genesis. The last lecture affirms that neither in the Bible itself, nor in the Church, nor in the Christian consciousness can be found decisive evidence of the inspiration which separates the Bible from other national religious literatures. Mr. Carpenter refers to Christian experience as "modes of feeling which I do not share." He seems to have prepossessions that reject those claims which Christians have always accorded to the Holy Scriptures, and to be without the spiritual insight which discovers their deeper meanings. Though this is a volume intended for popular use, its value will be chiefly appreciated by discriminating scholars.

Professor McFadyen is certainly no less accomplished a Biblical scholar than Mr. Carpenter. His Messages of the Prophets and Priestly Historians adopts the results of modern historical study of the Old Testament to a degree which many Biblical students regard as radical. He is also one of the most spiritual interpreters of the Bible. It is therefore with unusual interest that one takes up his volume on modern criticism of the Old Testament† to find how he justifies his work as related to its influence on Christian faith and life. He writes with sensitive sympathy for those disturbed by doubts raised through this method of studying the Bible. His book is an apology for the Higher Criticism. He discriminates clearly between scholars who have prepossessions against the supernatural in the Bible and those who are prepossessed in its favor.

The most valuable portions of the book, in our judgment, are its summaries of the conclusions on which critics are substantially agreed, of the losses and gains of criticism, of the traditional and critical positions contrasted and the discussion of inspiration as related to criticism. It hardly needs to be said that this book,

like most recent volumes of the sort, assumes the fact that the infallibility of the Bible on all the subjects of which it treats, as held a generation ago, is practically abandoned by all schools of Bible study. By showing how much Christian students of the Bible hold in common, and what is cherished by them all as the manifestation of the mind of God, Professor McFadyen has done the Christian Church valuable service.

English Literature in Print and Picture

One thinks first of the publishers in studying these two volumes,* the first and third of the projected work, because only their liberality and care could have made so costly and sumptuous an undertaking possible. They have spared nothing and deserve the thanks of lovers of literature as well as lovers of good print, ample size of page and admirable reproductions of the best attainable material in the way of portraits, views, facsimiles and the like, both in color and black and white.

The slow accumulations of knowledge in regard to the literature of the English tongue were needed before this work could be so well done; and they have been drawn upon without stint, but with careful selection. Volume I., for which Richard Garnett is responsible, covers the history from the beginnings to the time of the Reformation. Volume III., written by Edmund Gosse, the period from Milton to Johnson. The richest fields—those of Elizabethan and nineteenth century literature—are yet to be reaped. The work is in the highest sense scholarly, but it is not so much intended for technical students of literature as for the curious general reader who desires to make acquaintance by the eye as well as by the ear with the great men who wrote in English. The method is biographical and critical. The authors have succeeded in making an interesting as well as an unusually authoritative and beautiful book, and we shall look with keen interest for the remaining volumes.

Posthumous Stories by American Humorists

If all posthumous books were as worthy of their authors' fame as the final offering from the papers of Bret Harte and Frank R. Stockton, discerning readers would not look with such suspicion on the promise of fresh gleanings by executors and friends.

Stockton's story† is merely a case of postponed publication. Its author was one of our neatest literary workmen and seems to have left no unravelled ends. The book suggests no imperfection of manner or need of polish. It is one of those genial and humorous creations which we

have all enjoyed, handling an absurd situation with a twinkling gravity which is delightful. The heroine, who determines to marry before she has a stepmother, her four lovers and the friend and hostess who manœvers her safely to the port of a happy marriage, are pleasant people to watch. The industry of the lamented author is indicated by Mrs. Stockton's bibliography, in which this stands as the fiftieth publication. The book is prefaced by an interesting memorial sketch by Mrs. Stockton and contains a number of pictures of biographical interest.

These short stories* by Bret Harte are all from the field of his old triumphs, and familiar characters, like the gambler Jack Hamlin and the bombastic Colonel Starbottle, reappear. The spontaneity of the first sketches has lessened, but not the charm, and the stories are a welcome addition to the published work of their author. The longest is a detective story in which the scene shifts from San Francisco to England. The mystery is well preserved, yet we think that it must have been left aside because Mr. Harte did not feel that he had quite succeeded in making what he wished of his material. With this final book we note once more how much America owes to almost the first and the most powerful of its students of local character and humorists.

LITERARY STUDIES

The Moral System of Shakespeare, by Richard G. Moulton, Ph. D. pp. 381. Macmillan Co. \$1.50.

Professor Moulton has handled his theme in a sane and thought-provoking way. He contends that Shakespeare's conception of life is not to be found by the cheap method of culling quotations from the speeches of his characters. The successive plays are microcosms in each of which some aspect of the universe appears as a binding force holding the characters and the incidents in harmony; while the plot, standing to the play as Providence stands to real life, is a revelation of the poet's conception of the character of life's ruling forces. The volume is divided into three books, respectively entitled: The Root Ideas of Shakespeare's System, Shakespeare's World in Its Moral Complexity, The Forces of Life in Shakespeare's Moral World. An appendix analyzes the plot schemes of the dramas. One finishes the book feeling that a careful guide has led him through a region of thought where fresh and impressive views of truth have given the mind new energies.

The Influence of Emerson, by Edwin D. Mead. pp. 304. American Unitarian Association. \$1.20 net.

One of the first books to appear in connection with the Emerson centennial. It assembles related papers which began to take shape twenty years ago, which have frequently served as lectures and have just been revised for publication. Mr. Mead's biographical treatment of the subject by contrasting Emerson first with Theodore Parker and then with Thomas Carlyle gives life to his text. Excellent also is his more elaborate discussion of the philosophy of Emerson. It would have been well if the date, time and place of the many quotations from Emerson's speeches and writings had been indicated in footnotes.

Remembrances of Emerson, by John Albee. pp. 202. Robert Grier Cooke, New York. Three readable essays, entitled: A Day with Emerson, Emerson's Influence on the Young Men of His Time, Emerson as Essayist. The material is good and the style and temper pleasing.

Trent's Trust and Other Stories, by Bret Harte. pp. 264. Houghton, Mifflin & Co. \$1.25.

* The Bible in the Nineteenth Century, by J. Estlin Carpenter. pp. 512. Longmans, Green & Co.

† Old Testament Criticism and the Christian Church, by J. E. McFadyen. pp. 376. Chas. Scribner's Sons. \$1.50 net.

* English Literature, an Illustrated Record. Vol. I. From the Beginnings to the Age of Henry VIII., by Richard Garnett, C. B., LL.D.; Vol. III. From Milton to Johnson, by Edmund Gosse, Hon. LL.D. pp. 368, 381. Macmillan Co. \$6.00 net, each.

† The Captain's Toll-Gate, by Frank R. Stockton. pp. 359. D. Appleton & Co. \$1.50.

OUTDOOR BOOKS

The Flower Garden, by Ida D. Bennett. pp. 282. McClure, Phillips & Co. \$2.00.
The amateur gardener in search of practical help and suggestion will delight in this book. It puts information in regard to the habits of growth and the best means of culture of the families and varieties of flowers into a form which is easily understood. It is fully indexed and illustrated, and is in every way an admirable handbook.

Trapper Jim, by Edwyn Sandys. pp. 441. Macmillan Co. \$1.50 net.
A boy's handy book in story form. It tells how to set traps, catch fish, mount birds, box, swim, camp and handle a gun. The boys who do these things are manly fellows and the narrative tends toward simple and wholesome living. It will make old boys young and young boys strong.

The Big Game Fishes of the United States, by Charles Frederick Holder. pp. 435. Macmillan Co. \$2.00 net.
Mr. Holder is an enthusiastic fisherman and an easy and practiced writer. He knows the fishing grounds both of the Atlantic and Pacific coasts by long experience. His book is full of information about fish and fishing which will interest even the reader who never has a chance to make a cast. His knowledge of the islands of the Southern California coast is especially complete. The book is well indexed and beautifully illustrated.

Bass, Pike, Perch and Others, by Jas. A. Henshall, M. D. pp. 411. Macmillan Co. \$2.00 net.
The trout, salmon and the greater game fishes of the Atlantic and Pacific coasts have been treated in other volumes of this series, but Mr. Henshall finds abundant and interesting material among ninety varieties which he includes, from the lakes, rivers and coasts. He has put a good deal of himself into the book, speaking out of many years' experience as an angler and from an accurate acquaintance with the life history of the varieties he describes. The book shows a pleasant humor. It is fully indexed and illustrated and is both good reading for the general reader and a mine of information for the angler.

Wood Folk at School, by Wm. J. Long. pp. 186. Ginn & Co.
A reproduction, for school use, from the narrative part of the author's *School of the Woods*. It contains stories and sketches of wild animal life in the author's well-known manner which will be certain to excite the interest and sympathy of children.

BOOKS FOR WOMEN

Athletics and Out-Door Sports for Women, with introduction by Lucille Eaton Hill. pp. 339. Macmillan Co. \$1.50 net.
Now that athletic training has become an acknowledged part of the education of our girls, this book will be welcome. Skating, rowing, basket ball, swimming and a dozen other forms of exercise are treated by specialists. The introduction by the author is wise and sensible. She says that "our watchword in athletics should be 'moderation'; that 'training' is simple, practical right living; that 'the event' for which women should train is a long and happy life of usefulness—with no 'nerves'; that in athletics as elsewhere, reserve is womanly and notoriety, unwomanly;" and she gives a needed note of warning concerning the dangers of athletics in secondary schools.

Home Science Cook Book, by Mary J. Lincoln and Anna Barrows. pp. 281. Home Science Pub. Co. \$1.00 net.
Simplicity, economy, good sense are characteristics of this inexpensive manual, designed for the housekeeper of average means and moderate family. Its authors have a high reputation in both scientific and practical lines and stand for the best ideals in their specialty. The recipes are conveniently arranged under the headings, Breakfast, Lunch and Dinner, the index is all that could be desired and a section is added on Menus for Every Day Life.

How to Keep Household Accounts, by Charles Waldo Haskins, L. H. M., C. F. A. pp. 116. Harper & Bros. \$1.00 net.
Professor Haskins shows the housekeeper how to keep simple yet full account of the household receipts and expenditures,

how to arrange a journal-ledger, to prepare a balance-sheet and manage a check book. He does not attempt to go deeply into the question of proportioning the income but in the chapter on the household budget one finds interesting suggestions.

The Body Beautiful, by Nannette Magruder Pratt. pp. 208. Baker & Taylor Co.
If one can surmount the prejudice caused at first sight of the cover and certain other illustrations of the author in affected poses, and read this book, she will find many sensible and useful hints as to care of the body. The section describing specific physical exercises is particularly valuable, and the pictures here elucidate the text.

How to Make Money, edited by Katharine Newbold Birdsall. pp. 249. Doubleday, Page & Co. \$1.00 net.
Intended for unskilled women who wish to add to the family income or who have not found a place in the business world. Eighty ways of earning money are suggested, not all equally practical, although the editor declares they are drawn from actual experience. It is a book of ideas and represents a good deal of ingenuity and enterprise.

FICTION

People of the Whirlpool, from the Experience Book of a Commuter's Wife. pp. 366. Macmillan Co. \$1.50.

The whirlpool is the fashionable life of wealthy and selfish New Yorkers—a city of which one of the characters is made to say: "New York is the best place for doing everything in but three—to be born in, to live in and to die in." Self-indulgent millionaires build a colony in the neighborhood of the Commuter's Wife and she notes their ways and influence on the people about her in the intervals of household, garden and social interests and of a pretty love story. It is a wholesome and delightful book, genial and wise, with a pleasant sense of humor running through its pages. The follies of selfishness wielding enormous resources of wealth are strikingly drawn, and form the shadow for much sweetness and light of simple and sensible living.

A Spectre of Power, by Charles Egbert Craddock. pp. 415. Houghton, Mifflin & Co. \$1.50.
Miss Murfree's story takes us back to the days when the Cherokees were masters in the country between the French in Louisiana and the English in the Carolinas and Virginia. Most of the events take place in the shadow of the Great Smoky Mountains, which the author knows so well and describes so lovingly. The contrast of types—the French soldier, the Scotch trader, the Indian chiefs—is strikingly used, the plot is ingenious and effective. It is historical fiction of the best kind, in which the history is but the background for a group of men and women whose interest belongs exclusively to the mimic world of the tale.

Love Thrives in War, by Mary Catherine Crowley. pp. 340. Little, Brown & Co. \$1.50.
The wane of the historical novel does not seem to affect Miss Crowley. She has chosen an unhackneyed field—the Canadian frontier in the War of 1812, and now brings forth her third tale of adventures with that setting. The usual number of historical personages appear, and the events of the period are graphically described.

A Ministerial Miasia, by Isaiah Villars, D. D. pp. 260. For sale by the author, at Lockport, Ill. \$1.00.
Largely a collection of conversations, reflections and comments on worldly and ambitious ministers and worldly churches, wrought into a fictitious biography.

Until Seventy Times Seven. pp. 180. Thos. Whitaker. \$1.00.
A story illustrating the power of forgiveness and love for the transformation of character. Suitable only for mature readers, it contains suggestion well worth pondering.

Evenings in Little Russia, by Nikolai Gogol, translated by Edna W. Underwood and William H. Cline. pp. 153. William S. Lord, Evanston. \$1.00.
A good translation of Gogol's famous early stories with a preface which gives an account of his life and his place in Russian literature. The book is well printed and handsomely made.

Closet and Altar

LIFE A SCHOOL

The God of all grace, who called you unto his eternal glory in Christ, after that ye have suffered a little while, shall himself perfect, establish, strengthen you.

Christians are God's children whom He has sent to school on earth.—H. W. Beecher.

Religion comes through men to make man perfect. Since it does not come to man as already perfect, it falls necessarily under the law of human progress. You cannot create a perfect moral character. A perfect physical creature may be created, but a perfect moral character is incapable of creation. He must act, he must be disciplined, he must be taught; he is made perfect by the things which he suffers.—A. M. Fairbairn.

There are many parables which I don't understand, but in Christ's teaching what I do understand I find to be wholly above me and not below.—James Hinton.

Spirit of God, descend upon my heart,
Wean it from earth, through all its pulses move;
Stoop to my weakness, mighty as thou art,
And make me love thee as I ought to love.

Teach me to feel that thou art always nigh;
Teach me the struggles of the soul to bear;
To check the rising doubt, the rebel sigh;
Teach me the patience of unanswered prayer.

Teach me to love thee as the angels love,
One holy passion filling all my frame;
The baptism of the heaven-descended Dove,
My heart an altar, and thy love the flame.
—George Croly.

What is defeat? Nothing but education; nothing but the first step to something better.—Wendell Phillips.

The grace that liberates also illuminates. The grace that brings "redemption" also confers "wisdom." Our opened eyes are to be fed and feasted with ever more glorious unveilings of the Eternal. We are to obtain more and more spacious conceptions of truth, richer and profounder knowledge of God.—J. H. Jowett.

Lord, deliver us from our illusions—from the deceit of the flesh, the glamor of the world, the snares of temptation to our easily besetting sins. Help us to see all clearly, as Thou seest it, in its right form and true relations. Let us not mistake good for evil, or the lesser for the higher good of life. Yet, Lord keep for us the simplicities of childhood and the poetry of the common life. May the teaching of experience in this school of Thine own ordering on earth confirm our faith, increase our knowledge of Thy purposes of love and glorify our visions. Let not our hearts grow cold or our thoughts hard, as we see through masks and shams to the reality of life. For in Thee and of Thy love and truth comes all charm as well as all reality. Show us these high beauties of the earth and fit us by them to enjoy Thy nobler gifts of beauty and of love when we go hence to dwell in Thy house forevermore. Through Jesus Christ, our Lord. Amen.

In and Around Chicago

Another Church Delivered

On June 28 the South Church, Chicago, raised the \$1,500 needed to wipe out a troublesome debt of \$27,500. Subscriptions were made two years ago and with the exception of \$1,500, taken by Sunday school classes and organizations connected with the church, were with scarcely an exception promptly paid. A few weeks ago it was decided to relieve the classes and other organizations from their pledges and obtain what was lacking by private solicitation and public appeal. The larger subscriptions soon reached the sum of \$800, and this was increased by other gifts of about \$300, so that Pastor Thorp had only \$400 to ask for from the pulpit. To his appeal came in response over \$350, so that the church is now free from debt, in possession of a fine property and amply equipped for work. Mr. Thorp and his earnest helpers, among them not a few noble women, are to be congratulated. Mr. Thorp works quietly, but he always has something to say to his people and is steadily gathering about him a congregation growing in strength as well as in numbers.

Paper on John Wesley

One of the most valuable papers read at the Ministers' Meeting the last half of this year was that by Mr. Thorp on the great Methodist. It was full of information and appreciative of the remarkable gifts and work of Wesley. It was one of a series of character studies which Mr. Thorp every other Sunday evening has been in the habit of giving his people. Monday was the last meeting of the ministers before vacation, and not a few of the regular attendants went to Milwaukee on the excursion boat Christopher Columbus. It was the general feeling that the meetings of the last six months have been above the average and that they are growing more valuable. Rev. Dr. A. M. Brodie was chosen president for the next half year.

New England Church

Although Prof. W. D. Mackenzie and his assistant, Rev. B. S. Winchester, have resigned the position as pastor and associate pastor, to take effect July 1, it is probable that both will continue to act till the end of the year. Dr. Mackenzie has left for a three months' vacation at his summer home in Canada. Mr. Winchester will be in charge of the pulpit during his absence, and at the request of the church will remain as associate pastor, unless a more permanent field of work open to him elsewhere, till the end of December. From October to January Professor Mackenzie will be able to preach and as he is exceedingly popular with the New England Church there is no reason why he should not preach for its congregation till he leaves the city permanently for Hartford. The church is financially strong, generous in its contributions and in a position to do as good work as at any previous period in its history.

Work of Dr. Torrey

Since Dr. Torrey's return from Europe he has been steadily engaged in conducting revival meetings in the Chicago Avenue Church. Sunday there were at least 2,000 persons present at each of the three services and conversions at each. Dr. Torrey has not spoken once save to a full house. Nor has he held a single meeting at which there have not been conversions. He says he preaches in the expectation that conversions will follow. In one of his last addresses he told the ministers present that their great lack is "fire." Others who know far less than they, are inferior in gifts and scholarship and even in consecration, with the energy and enthusiasm and confidence which attend the possession of "fire," accomplish far more. Dr. Torrey goes from here to Northfield and when through with his duties there returns to England to begin work

in Liverpool and then to labor in the larger cities of the kingdom.

Dr. W. A. Bartlett on Lynching

From some of the press notices and a few editorials one might infer that the pastor of the First Church in Chicago approves of "lynching" as a suitable punishment for the crime for which it has so often been made the penalty. Dr. Bartlett is no friend of illegal procedure or of mobs, but he has felt compelled to call attention to the awful crime which has gathered these mobs and that it is time to cease making a hero of the man who has committed the crime and whom the slower processes of the law would surely condemn. While condemning mobs as earnestly as any one, Dr. Bartlett thinks less has been said than ought to have been said concerning the guilt of those who suffer, or of the agony which has been brought to innocent people by the men who have been lynched. He would make no distinction between the wrong doing of a white man and a black man, would punish one as severely as the other, but would not go so far in the condemnation of the methods by which men are made to suffer for their crime as to lessen their guilt or make heroes of them because victims of mob violence. Certainly he would not for a moment substitute the decision of a mob for that of the law, but he would not excuse guilt even if a mob punishes it.

Chicago, July 4.

FRANKLIN.

In and Around New York

A Parish House for Jersey City First

Dr. Scudder's church in Jersey City is to have a \$50,000 parish house, the gift of Mr. Joseph Milbank of New York. The donor is said to be an earnest admirer of Dr. Scudder, and while the parish house will be given to the church, a condition of the deed is that it be under Dr. Scudder's control so long as he lives. Building plans have not been made public.

Summer in the New York Churches

Plans at the principal Fifth and Madison Avenue churches show that Forty-eighth Street Collegiate, Brick and Fifth Avenue Presbyterian, and Madison Avenue Baptist will be open practically all summer, the pulpits being supplied by men from other cities. Broadway Tabernacle, Madison Square Presbyterian and Fifth Avenue Baptist are to close through July and August. Preachers at the Forty-eighth Street Collegiate Church include Dr. Swanson from Glasgow, Scotland, and Mr. MacColl from Paisley. Drs. van Dyke, Gunsaulus and Raymond are the Americans to be heard. Dr. Hamlin of Washington will preach most of the summer at the Brick Presbyterian, President Stryker of Hamilton College filling several other dates. Fifth Avenue Presbyterian will have Campbell Morgan both mornings and afternoons during July. August preachers have not been announced. Preachers at Madison Avenue Baptist include Dr. Woolfkin, Mr. Bustard of the Dudley Street Church, Boston, and Mr. Hanson of Marylebone Presbyterian Church, London.

Open-Air Work

Tent services are now held in two centers on Manhattan Island, one at Fifty-sixth Street and Broadway, opposite the new Broadway Tabernacle, the other at 110th Street and Eighth Avenue, at the upper entrance of Central Park. At the former site Mr. Pratt, a Baptist evangelist, has held tent services for several summers. The tent is this year in charge of Mr. Macpherson, also a Baptist. It is an independent movement, supported by voluntary contributions. The up-town tent has the Presbytery of New York behind it, and its location is significant because the Presbyterian church extension committee talks of using part of the \$100,000 which it

raised at the Carnegie Hall mass meeting, to establish a church in that locality. This work, if undertaken, will begin in the early fall. In the Bronx, on Boston Avenue, a tent has been in use for several weeks. This, also, is an independent movement, though a Presbyterian minister is in charge.

Federation of Church Clubs

Twenty clubs have made known their intention to federate and to work for these objects in the borough of Brooklyn: To encourage the formation of men's clubs in churches; to promote the moral advance of the borough; to extend the influence of the churches; and to take steps leading toward good political government. An annual meeting is set for the second Tuesday in October, when the constitution and by-laws now drafted shall be considered. Leaders in this movement include J. C. Collins, William Knappman, George E. Pray, J. H. K. Blauvelt and W. T. Blessing. Bethesda, Immanuel, Beecher Memorial and Tompkins Avenue Clubs have expressed intention to join. Other clubs already co-operating include Emmanuel Baptist, Hanson Place Methodist, Bedford and Greene Avenue Presbyterian and a New Jerusalem club. The movement represents a desire to make religion a force in bettering general conditions.

C. N. A.

From the World's-Fair City

The plan for paying off the debts of the St. Louis Congregational churches is progressing successfully. The debt of the seven churches aggregates \$20,400. The amount to be raised by the benefited churches themselves is \$6,600, leaving a balance of \$13,800 to be raised by outside subscription. Several friends, through Dr. Patton, have subscribed \$5,500; the Congregational Church Building Society, \$3,000 and a number of individuals, lesser amounts. The fund lacks only \$1,500, which it is confidently expected will be entirely raised this fall. The movement has already brought hope and new life to the benefited churches. Hyde Park especially is feeling its impetus. For ten years this church was handicapped by an incomplete building. All contracts have been let for finishing the auditorium, which will be one of the most effective in the city. Rev. W. M. Jones, Ph. D., the pastor, is the Nestor of Congregationalism in St. Louis. Its Sunday school has maintained an average of 350 during the month of June.

The new Year-Book puts the membership of Pilgrim Church at 786, when it should read 840. Its Sunday school membership during the year has gained about sixty per cent. Its primary department has more than doubled.

An old mansion made famous by Winston Churchill in *The Crisis* was used by the Hyde Park Church in supplying the needs of the flood refugees during the past few weeks. The building occupies a block and is the site of the new Clay School to be built next year, being generously given by the Board of Education for this purpose. The church took full care of about forty people, mostly women and children, feeding and lodging them for over two weeks and a half. It also gave away many wagon loads of clothing to over four hundred persons and distributed \$100 in cash to other refugees cared for in the homes of members. Other Congregational churches co-operated in sending clothing and money. The response to the appeal for help was immediate and generous. Nearly all homes on the East Side were under water. The property damage has been enormous. While the waters have receded, large areas of stagnant pools still remain, and an epidemic of sickness is feared. Business is slowly resuming in the busy manufacturing centers, but it will be a long time before the full effects of the disaster will be remedied.

C. L. K.

How to Celebrate Old Home Week

By Hezekiah Butterworth

Massachusetts, with other New England states, is to celebrate Old Home Week this year and their example and spirit are likely to be followed by leading states in the West. The American's heart turns homeward; the Western pioneers went largely from New England, and they and their descendants find a charm in the scenes and associations of early life and in its legends, traditions, household tales and songs.

How shall Home Week be honored in populous New England towns so as to bring back the charm of old, from the sacred associations of valley, hill and stream?

Let me suggest:

By marking sites of historic events, after the manner of Stockbridge, Mass., Concord, Mass., and other New England places. Form local societies for this purpose. Wealthy people who return from New York, Chicago, and from the great cities of the Pacific coast, will be likely to aid such societies, and so make their work but a beginning of local improvement. They will help to build monuments to worthy names, add books to the town library, place pictures and busts in the public hall. They will dig out old wells, and ring out old bells. They will right the chimneys to which purple winged swallows still return. Induce them to buy back the old homesteads, shore acres and farms containing family burying grounds. Memory delights in gifts; the heart never forgets the red cradle that rocked the family in infancy.

Bring out from old garrets the furniture of early family associations, the family chairs, the cradles, the farm tools, the coffee mill, the warming pan, the pewter, the old arm-chair—and place them in the reception-rooms. Such articles recall incidents and so picture the past. Put the family Bible with its "records" on the red stand that used to hold the candle in the corner by the open fire. Take away the stove and re-open the fireplace, with hooks, trammels, shovel, tongs, and iron and brass kettles.

Make a breakfast, dinner and "supper," after the manner of old. Serve the food on old dishes.

What shall the "dishes," as the foods were called, be? "Johnny cakes," of course, rye and *Injun* bread, succotash, game, bean porridge, hasty pudding, pandowdy, apple dumplings, "training" and "election" cake, crust coffee, buttermilk and cheese, fried doughnuts, pancakes and pies, "bread cart" man's cookies, and all the vegetables of the kitchen garden.

Call the visitors to meals by conch shells or tin horns, and let those who serve wear dresses that have been kept in the family bureaus.

Put all the dishes on the table at the same time. Use the old forms of speech at the tables, as "Now help yourselves, all;" "What can I do for you?" "You are just as welcome as though the table were your own;" "Where all is free no compliments are needed;" "This hasty pudding is made from meal which Reuben has just brought from the mill; new ground meal is proper sweet." "Help yourselves to whatever you can find; I ain't 'near'; everything is as free as water."

Bring out the old red settle, if one be left, and set it on the veranda, or in the "great room" of open windows, and there tell the favorite stories of the long past, such as Sir William Phipps, the Treasure Finder; Tom Walker and the Devil or The Devil and Tom Walker (see Irving); The Province House stories (Hawthorne); coast stories (Drake); Tales of Old "Ships and Sailors"; the Indian traditions, as Boston Notions; Harry Franklin (Holmes); Governor Wentworth's

Wedding (Longfellow); The Bride of Castine (Longfellow); The Missing Man; How Roger Williams Saved Boston; Funny Tales of Mother Byles; Wonder Tales of Quiet Neighborhoods; the family ghost story; the Revolutionary stories, as Captain Davis of Acton and the Owl; the Burning of the Gaspee, and the Boston Harbor tea stories of the Sons of Liberty.

The story teller may appear in costume. Every neighborhood has its stories; let these be revived, written out and made literature. Many neighborhoods had their peculiar red settle tales, which passed from settle to settle, and formed a literature which has never been collected. The true history of old New England will never be adequately written until it collects these stories in the form and spirit of Walter Scott's Tales of a Grandfather. We best interpret the East by The Arabian Nights, early England by the Canterbury Tales and domestic Germany by Grimm's Fairy Tales. New England is rich in characteristic lore which pictures the manners, customs and heart of the past.

Have a concert of old New England songs! They interpret the heart of the rocky land of faith and of struggle with the soil for homes. Revive such as The Breaking Waves Dashed High, Over the Mountain Wave, Be Kind to Thy Father, Ode on Science, Hurrah for Old New England! Life Let Us Cherish, Sword of Bunker Hill, Uncle Jedediah, Rock Me to Sleep Mother, My Mother's Grave, The Old House at Home.

Have a praise meeting in the oldest church, and reproduce the hymns and tunes sung by the precolonists, the "New Lights," and in the old time revivals of religion, which gave inspiration and strength to New England character, and caused devout worshippers to "weave Christian tape." Such are the harmonies of Billings, Aurora and Majesty, Coronation, My Bible Leads to Glory! How Sweet to Reflect on the Joys that Await Me, Oh That will be Joyful! O God our Help in Ages Past, The Star of Bethlehem, the Indian hymns, When Shall We Three Meet Again? In de Dark Wood, no Indian Nigh. Have, perhaps, a bass viol, musical glasses, a violin and a lap melodeon. See the Stoughton Street Society Collection of Sacred Music, for such suggestions.

In the coast towns have a clambake; in inland hill towns, the picnic. Everywhere arrange for country rides over old roads. Nothing rural can be made more charming than such rides, under the shadows of lofty trees, amid stone walls covered with vines, woods full of bird songs, meadows and orchards, where houses with "lean-tos" and woodbines, well sweeps and barways picture the scenes of noble life struggles.

For a public entertainment have a "Chamber of Silence." This may be conducted thus:

Set a clock face before the audience, and say:

"This is an occult clock, and by turning back the hand, I can call out of the Chamber of Silence just behind it, the townspeople of the past."

You turn back the hand, so that it will ring a bell on the back of the clock face, then say,

"Well, come out of the Chamber of Silence, and let us see who you are."

A form appears dressed in the garb of an old pioneer. Repeat the process, recalling the notables of past generations. Among them may come Indians in costume, and at the end all the "figures" may appear. This latest kind of Jarley exhibition may be introduced with pleasing effect.

Set out new elms, apple trees, and fruit trees

in place of the old. Put new grave stones in place of the moss-covered ones, and thus honor old memories. In Barrington, R. I., where a rural improvement society has done noble work, the names of the faithful slaves who were freed about the time of the Revolution were recently honored by a tablet in the old burying ground.

In Stockbridge, Mass., as at Concord, Mass., the Rural Improvement Society has found expression in various ways. Delightful have been made the memories of olden days in Stockbridge. The work furnishes a model to other lovers of the noble and good. Let me speak of it here. Indian graves have been marked and the fine old history of the Stockbridge Indians has been made familiar. These Indians were a distinct race, believed by the early New England evangelist to be of Jewish or Semitic origin. From whatever place they may have come, they were a wandering race of mystery. They were not savage, but susceptible and tender-hearted. When the gospel was presented to them they readily accepted it, and their church rose under the long walls of green hills.

Today a bell tower with a melodious chime announces the hours near where the Indian church once stood. A monument of native stone has been erected to these Christian Indians who readily received the gospel, preached it, and proved true to their English benefactors in the Revolutionary War. One of the loveliest spots in all New England is the Stockbridge Village Green, with its bell tower, noble trees, and an Indian cemetery at the end.

Stockbridge has made her history clear by writing it in memorials. Many New England towns have a like interesting history, especially the Cape towns and those included in or adjoining the Mt. Hope Lands. Make their past live again in the Old Home Week days, after the Stockbridge manner. Call up the New England of the past as by a magic wand. Take advantage of the old home sentiments to recreate the old New England ideals.

A New Pledge for Young People

The Christian Endeavor Society of First Church, Mt. Vernon, O., Rev. E. O. Mead, pastor, has revised its constitution and will hereafter be known as the Young People's Society. Its new pledge reads thus:

Believing in one God, Infinite in Love, Wisdom and Power revealed in many ways and most clearly in Jesus, I purpose.

To live the noblest life as He reveals it to me.

To do the day's work with faithfulness and with content.

To see and hope for the best in all men, and to keep faith in the good, the true and the beautiful.

To serve my neighbor in the spirit of Jesus.

To engage, as best I may, in the activities of this society; namely, service for my home church, earnest study of the Bible and other great literature, association with the best music, participation in wholesome recreation.

To hasten the civilization of Truth, Righteousness, Peace, and Love everywhere.

Worcester Anniversaries

Bethany reminded its pastor, Rev. A. G. Todd, that he had been pastor ten years by a delightful reception, during which he was presented with a purse of \$170.

June 28, Dr. Willard Scott reviewed the five years of his ministry at Piedmont. Among features noted were: the payment of debts of nearly \$30,000, extensive repairs on church edifice, 247 members received into fellowship—nearly two-thirds of these a net gain—and the large number of college students belonging to the congregations.

R. W. F.

Proposals for Union with Methodist Protestants and United Brethren

The Gratifying Outcome of Extended Deliberations by Joint Committees

The following documents explain themselves, and are commented on elsewhere in this issue.

To the National Council of the Congregational Churches, the General Conference of the Methodist Protestant Church, and the General Conference of the United Brethren in Christ:

Dear Brethren: The undersigned have been acting as a committee under the authority of your respective bodies for the purpose of considering the question of uniting these bodies.

The first meeting was held in Pittsburg, April 22, 23, 1903, where the whole question was thoroughly discussed, both in conferences between the committees meeting each other separately and in joint conferences.

A committee was appointed at this meeting to formulate the details of the plan agreed upon and report to the full committee.

This subcommittee, consisting of five from each committee, met in Washington, D. C., May 27, 28, 1903, and agreed upon a report to the full committee, which was called for its final meeting at Pittsburg, July 1, 1903. At this meeting the various questions relating to the matter of union were gone over very thoroughly, and the committee now respectfully submits the results of their deliberations:

1. We are agreed that the formulated statements of doctrine as held by each of these bodies at present are essentially the same; and we affirm them all as expressing "the truth as it is in Jesus."

2. We are agreed that these bodies shall retain their present name and their autonomy in respect to all local affairs, but that they add to their official title the words, "in affiliation with the General Council of the United Churches."

3. We recommend that these bodies authorize the creation of a General Council, composed of representatives elected from their respective bodies, on the basis of one representative for every five thousand members.

4. The powers of the General Council shall be advisory, and any recommendation it may make shall be referred to the constituent bodies for approval.

5. A committee of three from each of the general bodies represented shall be appointed to arrange for the time and place of the first meeting of the General Council.

6. At the first session of the General Council, a temporary organization shall be effected by the election of a chairman and secretary; and the council itself shall determine the officers it may need and the manner of permanent organization it may prefer.

7. The purposes of the General Council shall be:

(1) To present, so far as we possibly can, a realization of that unity which seems so greatly desired by Christian churches.

(2) To promote a better knowledge and a closer fellowship among the Christian bodies thus uniting.

(3) To secure the co-ordination and unification of the three bodies in evangelistic, educational and missionary work.

(4) To adopt a plan by which the three bodies may be brought into co-ordinate activity and organic unity, a unity representing some form of connectionalism.

(5) To prevent the unnecessary multiplication of churches; to unite weak churches of the same neighborhood wherever it is practicable, and to invite and encourage the affiliation with this council of other Christian bodies cherishing a kindred faith and purpose.

8. Your committee has also united in a letter addressed to our churches at large, which we append, as explaining somewhat more fully the conclusions we have reached in our deliberations, and we submit our whole work with the prayer and hope that it may

be approved by you and promote the coming of the kingdom of God.

LETTER TO THE CHURCHES

To the members of the Congregational, the Methodist Protestant, and the United Brethren Churches:

Dear Brethren: The general committee appointed by your national bodies, to confer together concerning the union of the three denominations, have had repeated meetings and extended and careful consultation upon the subject committed to them. All these conferences have been pervaded by the spirit of unity and fraternity. Practical difficulties have been recognized and frankly discussed, but we have not faltered in the belief that they may be overcome.

Doctrinal differences did not appear. In our beliefs we are in essential harmony. With respect to forms of church organization and methods of work there are diversities, and for the removal or adjustment of these, time and patience will be needed. But we believe it is possible for the three denominations to form, at an early day, not merely a goodly fellowship, but a compact union, by means of which unnecessary divisions and frictions may be avoided, and force economized in the common work of the kingdom.

We believe that the mission and educational boards of the three denominations should, as soon as possible, form a working agreement by which they may be co-ordinated in service, and ultimately united. It will be well for the officers of these boards to enter into correspondence with this end in view.

Weak churches could often be united, with gains to the kingdom of God; and members from any church, removing to homes in the neighborhood of either of the affiliated churches, could be cordially commended to their fellowship.

By proper methods of correspondence, ministers could pass from one denomination to another, thus facilitating the supply of vacant churches.

Other practical methods of united work will, undoubtedly, suggest themselves, as we come to know one another better. And all these things would be preliminary to and preparatory for that complete unity in the organization and working of all our ecclesiastical bodies, local, state, and national, which in all our consultation we have had constantly in view. The method which we recommend, by which such practical unity may be secured, is the formation of a national body, to be called "The General Council of the United Churches," to meet once in three or four years, in which each of the denominations shall be proportionately represented.

The purpose of this General Council should be to study the things that make for unity and peace, to promote fraternal and helpful relations among all the churches, and to formulate and recommend to the churches methods by which such co-operations as are named above could be carried into effect. Such a council would have only advisory powers; nothing could be done without the agreement of all the constituent bodies.

To give definiteness to our suggestion, we have recommended that the General Council consist of one delegate for every five thousand members, the choice to be made by such methods as the national body of each denomination shall direct.

We have recommended that the details of its organization be left to the General Council; and that, if the several national bodies shall approve this plan, a committee of three be appointed by each of them, which committee shall, by conference or correspondence,

arrange for the time and place of the first meeting of the General Council.

We have recommended that, if possible, the national meetings of the several denominations be held at the same time and place as that of the General Council, the same delegates being chosen for both services; and that frequent recesses of the council be taken, to allow of the holding of the necessary business meetings of the constituent bodies.

We recommend that state, district and local organizations of the three denominations, ministers' meetings in the cities, Sunday school and young people's conventions, plan, as far as practicable, for meetings at the same time and place, and, where that is not feasible, for exchange of fraternal delegations.

We recommend the exchange or interchange of literature to the end that the membership of our respective bodies may be informed fully with regard to this great movement, that each may become familiar with the spirit, polity and methods of the others and that the church life of all may be broadened.

It will be seen that your committee has in view a working union, which is much more than a federation; which contemplates large and important combinations of resources and efforts, and which looks toward organic unity. It is surely not impossible that these denominations, standing together, consulting together and seeking first, not Methodist Protestantism, nor United Brethrenism, nor Congregationalism, but the kingdom of God and his righteousness, will be able to find ways by which they may adjust their differences of local administration, and unite their forces all along the line. Each would make some concessions for the common good, and each might receive valuable contributions of practical wisdom from the others.

We are sure that in making these earnest endeavors after unity we are only following the revealed will of Him whose we are and whom we serve; and we know that the people of the churches whom we represent strongly desire that such an answer to our Lord's prayer for his disciples be not delayed. They would not forgive us if we failed to find some way by which this hope of theirs could be realized.

We therefore heartily and prayerfully recommend to the three bodies to which this committee owes its existence—the General Conference of the United Brethren in Christ, the General Conference of the Methodist Protestant Church, and the Triennial Council of the Congregational Churches—that, at their next meetings, they carefully consider and act upon the suggestions of this report; and we trust that in all the state and local bodies of the three denominations, and in the newspapers representing them, and in the pulpits and the prayer meetings of the churches themselves, this report and its recommendations may be studied with earnest prayer, that the spirit of truth and unity may guide us to results which shall be for the glory of God and the peace and prosperity of his church on the earth.

Signed by the committee, as follows:

Bishop E. B. Kephart, D. D.; Bishop J. S. Mills, D. D.; Bishop G. M. Mathews, D. D.; Rev. L. S. Cornell, D. D.; Rev. George Miller, D. D.; Rev. W. M. Weekley, D. D.; Rev. D. R. Miller, D. D.; Rev. W. R. Funk, D. D.; Rev. W. M. Bell, D. D.; Rev. R. J. White, D. D.; Rev. J. T. Roberts, J. W. Ruth, Esq., United Brethren.

Hon. J. W. Hering; Rev. T. H. Lewis, D. D.; Rev. F. T. Tagg, D. D.; Rev. M. L. Jennings, D. D.; Rev. George Shaffer, D. D.; Rev. S. K. Spahr, D. D.; Rev. S. J. Gaddes, D. D.; Rev. D. S. Stephens, D. D.; Rev. R. E. Fox; Rev. C. D. Sinkinson; Rev. J. F. McCulloch, D. D.;

W. P. Herbert, Esq.; J. J. Ware, Esq.; Prof. U. S. Fleming, *Methodist Protestant*.
 Rev. William Hayes Ward, D. D.; Rev. A. E. Dunning, D. D.; Rev. Washington Gladden, D. D.; Rev. E. B. Sanford, D. D.; Rev. A. F. Pierce, D. D.; Rev. S. H. Newman, D. D.; Rev. W. H. Jordan; Rev. Asher Anderson; Rev. B. B. James; Rev. A. T. Perry, D. D., *Congregational*.

Record of the Week

Calls

AIKEN, WM. A. (Presb.), Auburn, N. Y., to Morrisville. Accepted, and began work May 17.
 ATWOOD, ALFRED R., recently at Sandisfield, Mass., accepts call to Cotuit.
 BENEDICT, ARTHUR J., S. Natiek, Mass., accepts call to Tombstone, Ariz., to begin work July 19.
 BLOOM, KARL J., Scandinavian Ch., Wesley, Io., to Clear Lake, Wis. Accepts.
 BUTLER, FRANK E., Union Ch., S. Weymouth, Mass., accepts call to South Hadley Falls.
 CONLEY, HENRY W., to remain at Stonington, Me., the fourth year.
 DEMOTT, GEO. C., W. Winfield, N. Y., to Central Ch., Bath, Me.
 DINSMORE, CHAS. A., Phillips Ch., South Boston, Mass., to Quincy, Ill. Declines.
 EATON, WALTER S., Revere, Mass., accepts call to principalship of Normal and Manual Training School, Orange Park, Fla., to begin Oct. 1.
 FERRIN, WM. W., dean and acting president of Pacific University since resignation of President McClelland, to the presidency. Accepts.
 GARFIELD, JOHN P., accepts call to remain at Enfield, Ct., where he has supplied a year.
 GROVES, SAM'L B., Wayne Ch., Lindenville, O., to Williamsburg, Ky. Accepts. Will close work at Lindenville Sept. 1.
 HOUSE, ALBERT V., New Salem, Mass., to Lake View Ch., Worcester. Accepts.
 HOWELL, J. D., Augusta, Mich., to Newton Falls, O. Accepts.
 HUESTIS, CHAS. H., Waverly, Neb., to Petersburg. Declines.
 JENKINS, DAVID T., to remain indefinitely at Hot Springs, S. D. Accepts.
 LANCE, LEONARD G., Swedish Ch., Clear Lake, Wis., to Stockholm and La Bote, S. D. Accepts, and is at work.
 LEWIS, THOS. E., recalled to Archwood Ave. Ch., Cleveland, O., from which he resigned two months ago, because of illness. Accepts, his physician having given him assurance of renewed health.
 REES, JAS. E., Yale Div. School, to New Fairfield, Ct. Accepts.
 ROOT, E. TALLMADGE, Elmwood Temple Ch., Providence, R. I., to be field secretary of Rhode Island Federation of Churches. The church requests him to secure an assistant that he may remain as pastor while taking up the new work.
 TAINNE, TELESPHORE, French Ch., Marlboro, Mass., to Sixth St. Ch., Auburn, Me. Accepts, and is at work.
 THOMSON, A. EUGENE, First Ch., Lorain, O., to College Ch., Berea, Ky. Accepts, to begin work Sept. 1.
 WILLMOTT, BENJ. A., Townsend, Mass., to Plai-tow Ch., London, Eng., the church of his boyhood, and which his parents still attend. Declines.

Ordinations and Installations

BANDY, PAUL S., Pacific Sem., o. Antioch, Cal., June 16. Sermon, Rev. C. C. Cragin; other parts, Rev. Messrs. G. M. Dexter, Seneca Jones, E. W. Stoddard, G. A. Charnock and Pres. J. K. McLean, D. D.
 BAYNE, JOHN J., t. Geddes, S. D.

Continued on page 70.

Meetings and Events to Come

NORTHFIELD YOUNG WOMEN'S CONFERENCE, East Northfield, Mass., July 7-15.
 AMERICAN LEAGUE FOR CIVIC IMPROVEMENT, Chautauqua, N. Y., July 13-18.
 HAMPTON ASSOCIATION, Cooley's Hotel, Springfield, Mass., July 14.
 INTERDENOMINATIONAL YOUNG PEOPLE'S MISSIONARY CONFERENCE, Silver Bay, Lake George, N. Y., July 21-31.

DRAKE'S PALMETTO WINE

Every sufferer gets a trial bottle free. Only one small dose a day of this wonderful tonic, Medicinal Wine promotes perfect Digestion, Active Liver, Prompt Bowels, Sound Kidneys, Pure, Rich Blood, Healthy Tissue, Velvet Skin, Robust Health. Drake's Palmetto Wine is a true unfailing specific for Catarrh of the Mucous Membranes of the Head, Throat, Respiratory Organs, Stomach and Pelvic Organs. Drake's Palmetto Wine cures Catarrh wherever located, relieves quickly, has cured the most distressful forms of Stomach Trouble and most stubborn cases of Flatulency and Constipation; never fails, cures to stay cured.
 A trial bottle of Drake's Palmetto Wine is going to be sent free and prepaid to every reader of *The Congregationalist* who writes for it.
 A letter or postal card addressed to Drake Formula Company, Lake and Dearborn Streets, Chicago, Ill., is the only expense to secure a satisfactory trial of this wonderful Medicinal Wine.

INTERDENOMINATIONAL BIBLE CONFERENCE, Lake Orion, Mich., July 23-Aug. 3.
 CHRISTIAN WORKERS' CONFERENCE, East Northfield, Mass., July 31-Aug. 10. Post-conference addresses Aug. 18-Sept. 21.
 CONGREGATIONAL SUMMER ASSEMBLY, Pottawomie Point, Mich., Aug. 15-31.
 OLDER BOYS' CONFERENCE, Silver Bay, Lake George, N. Y., Aug. 28-Sept. 2.
 AMERICAN MISSIONARY ASSOCIATION, Cleveland, O., Oct. 10-22.

Deaths

The charge for notices of deaths is twenty-five cents. Each additional line ten cents, counting eight words to a line. The money should be sent with the notice.

DUMM-In Alhambra, Cal., June 23, Myra Packard, wife of Rev. W. W. Dumm.
 REDFIELD-In Vernon, Ct., June 24, Rev. Charles Redfield, aged 77 yrs.

Liver and Kidneys

It is highly important that these organs should properly perform their functions.

When they don't, what lameness of the side and back, what yellowness of the skin, what constipation, bad taste in the mouth, sick headache, pimples and blotches, and loss of courage, tell the story.

The great alternative and tonic

Hood's Sarsaparilla

Gives these organs vigor and tone for the proper performance of their functions, and cures all their ordinary ailments. Take it.

A Pennsylvania boy earned \$45.00 in a month selling

THE SATURDAY EVENING POST

He was delighted with his success.

AS SOON as you have sold a total of 250 copies of THE SATURDAY EVENING POST we will send to you, entirely without charge, a fine stem-winding and stem-setting watch. The watch is IN ADDITION to all other prizes offered and in no way interferes with them. In working for a watch you will at the same time be increasing your chances for the cash prizes.

Making Money After School Hours

FIVE thousand boys are making money in spare time by selling THE SATURDAY EVENING POST to their neighbors and friends. Some of them are making \$10.00 to \$15.00 a week. We will furnish you with Ten Copies the first week Free of Charge, to be sold at Five Cents a Copy; you can then send us the wholesale price for as many as you find you can sell the next week.

\$225 in Extra Prizes
 will be distributed next month among boys who sell Five or more copies weekly.

Send for booklet, showing photographs and describing methods of some of our most successful boy agents.

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LUXURIOUS.

This Chair is like a phonograph,—it speaks for itself. You have only to look at its broad, deep seat to realize that it was built for tired evenings by the fireside corner.

No chair is successful that merely rests the back and legs. The arms and shoulders complain bitterly when they are fatigued, and the right sort of an arm chair can rest them. But it needs an extra high arm, which will lift the whole weight from the shoulder. You see the idea carried out in this design. The rockers here are extra broad, with an easy curve for a long rolling motion.

Fumed oak with upholstery of Spanish Leather.



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New Hampshire

The Nashua Watchtower

Nashua began the three days' celebration of her fiftieth anniversary as a city June 28, with special services in all the churches, Catholic and Protestant. The whole day was given to religious exercises. In the morning the pastor of Pilgrim Church preached a strong sermon on The Modern City, emphasizing the necessity of cultivating the forces that make for righteousness. The First Church pastor prepared an historical sermon covering the life of his church for the last fifty years. This church is 218 years old, so that the half century is only a small part of its history.

Only one pastor during the whole period has had a longer settlement than the present one, who completes his twentieth year this summer. He has seen so many ministers in the different pulpits of the city come and go that he yielded to the temptation to say, "For ministers may come, and ministers may go; but I go on forever." The benevolent offerings for the last twenty years have amounted to \$47,366. The present collector, Mr. C. W. Edwards, has not missed attendance upon public worship, when the church was open, for thirty-six years. This is undoubtedly a record unsurpassed in the state.

In the afternoon, the children, both Catholic and Protestant, united in singing on the Common under the direction of the music teacher of the public schools. Sunday evening the two Congregational churches held a union service, with an address by Hon. George A. Marden of Lowell, once a resident of Nashua. A large chorus choir sang selections from old-time music.

Delegates at the Hillsboro County Conference felt that its meetings were of an unusually high order. The one subject of the Christian Church in its relation to all phases of life—social, political, business and religious—produced a deep impression. The pastor at West Manchester, who has faithfully served that parish for several years, but has decided to take a season of travel and study, was missed from the meetings. The historic church at Pelham rejoices in the fact that it is to be efficiently served by Mr. Hoyle of Andover Seminary. C. R.

A Mountain Pulpit Vacant

The North Country loses one of its best known ministers in the departure of Rev. T. C. Craig from Franconia. For seven years he has labored earnestly in a rural parish in which no great progress seems possible. The little community has three Protestant churches of similar polity situated within a few hundred yards of one another. Nevertheless, in these years his church has made substantial progress, the membership, for one thing, having increased nearly twenty five per cent. It has also its larger outlook through the visitors from cities who attend it in summer. Among these Mr. Craig has made many friends. W. F. C.

Some Granite State Bequests

By the will of Hon. William C. Todd of Atkinson, four years its president, the New Hampshire Historical Society receives \$15,000, the income to be spent in purchasing historical and genealogical works, which, with \$6,500 previously given, makes a total of \$21,500. Other public bequests are \$10,000 to the N. E. Historical and Genealogical Society of Boston, and \$2,000 to Colorado College. Mt. Holyoke College is made residuary legatee, and rumor has it that the amount will approximate \$500,000. The significance of this last bequest is his appreciation of the endeavor to keep prices low enough to enable girls of limited means to obtain a liberal education.

Mr. Todd's benefactions while living were: \$50,000 to the Boston Public Library to buy newspapers, and \$50,000 or more for a hospital at Newburyport, Mass., besides smaller sums to various institutions.

By the will of the late Albe Stephenson of Hillsboro each of the churches at Hillsboro Bridge receives \$500, and those at the Center \$200 each. The Fuller public library at the Bridge receives \$1,000, and \$6,000 is given to the town of Greenfield for a library building. N. F. C.

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NINETY-NINTH SEMI-ANNUAL STATEMENT, JANUARY, 1903

SUMMARY OF ASSETS.

Cash in Banks	\$427,046.49
Special Deposits in Trust Companies	545,527.84
Real Estate	1,593,893.06
United States Bonds	2,040,000.00
State and City Bonds	2,869,000.00
Railroad Bonds	1,375,430.00
Water and Gas Bonds and Stocks	519,000.00
Railroad Stocks	6,174,550.00
Bank and Trust Co. Stocks	456,350.00
Bonds and Mortgages, being 1st lien on	
Real Estate	112,750.00
Premiums uncollected and in hands of Agents	985,872.94
Interest due and accrued on 1st January, 1903	9,315.79
	\$17,108,035.13

LIABILITIES.

Cash Capital	\$3,000,000.00
Reserve Premium Fund	5,954,979.00
Unpaid Losses	757,114.48
Unpaid Re-insurance, and other claims	823,000.00
Reserve for Taxes	75,000.00
Net Surplus	6,436,083.00
	\$17,108,035.13

Surplus as regards Policy-holders \$9,436,083.00

JOHN H. WASHBURN, President.
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WILLIAM H. CHENEY, Secretary.
HENRY J. FERRIS, Asst. Secretary.

Minnesota

ALL ABOUT THE STATE

Anniversaries and celebrations have reached even this young state. Crookston's recent celebration of its quarter-centennial covered several days and drew for assistance on pastors of the other churches in the town. Crookston is our outpost in the northwestern section of the state and its pastor, Rev. H. F. Fisher, has become the Congregational bishop of that region, looking out for the smaller fields and helping the brethren with their problems.

In the central part, Sauk Rapids is erecting a \$10,000 house of worship. It has undertaken this important work during an interim in the pastorate; and when the house is finished, expects to call a pastor. Sleepy Eye in southern Minnesota, under Dr. T. W. Barbour, has built a \$12,000 church and at the same time procured a valuable parsonage. Worthington, in the southwest, observed with meetings and a banquet the anniversary of the founding of the Congregational church. Under the leadership of Rev. O. H. Curtis, the church has made rapid progress.

In the far north Rev. Allen Clark and Rev. W. J. Conard are caring for a section covering about six counties. Their work includes the nourishing of young and immature fields. About twenty are thus given regular service, though at intervals of several weeks. On the extreme northern boundary the Sunday schools are helping Superintendent Merrill to employ Rev. T. W. Howard to care for home missionary interests. It is pleasant to add that more of our missionary churches have pastors than for several years.

THE CONGREGATIONAL CLUB

The club concluded its meetings for the year with a delightful outing at the experimental farm at St. Anthony Park, between the two cities. A picnic dinner was arranged. The club was invited into the amphitheater to view the live stock and receive lessons in judging fine cattle. Mr. Charles J. Hunt, a prominent layman of St. Paul, succeeds Walter M. Carroll as president. The club has depended during the year almost wholly upon imported talent. Hezekiah Butterworth of Boston, the last speaker, delighted Minnesota with his eloquence and gentle Christian spirit.

MINISTERS' MEETINGS

Probably no year has seen a series of ministers' meetings among us of so high average excellence as those held in St. Paul and Minneapolis the past season. The early essayists put much time and effort on their papers and those following them felt under obligation to give their best. Practical, literary and Biblical topics were discussed. The delightful ministerial fellowship in the two cities doubtless helps to hold pastors to the churches, as very few changes take place. Dr. C. S. Beardslee of Hartford Theological Seminary has made "the grand tour" of colleges, academies, associations and ministers' meetings in the northwestern states, on an itinerary arranged for him by graduates of that school. His exposition of Scripture before the Minneapolis ministers will be long remembered. They feel that Dr. Beardslee is the prophet of a new and deep religious thinking which shall stand on modern scholarship and prove a force for the kingdom of Christ superior to that of the olden time.

CONFERENCES

With the close of June the eight conference meetings concluded. Missionary interests have had prominent place this year and a desire for aggressive work for the denomination has been apparent. Dr. L. H. Hallock of Plymouth Church, at several meetings has given valuable addresses on missions, presenting especially the work of the American Board. The W. B. M. I. and the W. H. M. U. are making extraordinary efforts this year along financial lines, with the prospect that the annual report will show larger gifts than for many years past.

Minneapolis.

R. P. H.

Another missionary society—The American Church—avails itself of lay material in filling a vacancy in its general secretaryship and in Mr. Eugene M. Camp of New York gets a tireless worker and a devoted Christian man. The field of this society is chiefly Brazil and Cuba.

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GEORGE A. GORDON.

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Signed.....
Name and address.

Record of the Week

[Continued from page 67.]

HENDERSON, JOHN R., o. Waitsfield, Vt., June 30. Sermon, Dr. W. S. Hazen; other parts, Rev. Messrs. L. F. Reed, F. A. Poole, F. B. Kellogg, E. L. Walz, W. F. Bissell, Joseph Boardman.

HOPWOOD, JOHN L., Yale Sem., o. Pilgrim Ch., REES, JAMES E., Plymouth, Pa. Sermon, Rev. Evan Evans; other parts, Rev. Messrs. T. A. Humphreys, J. A. Jones, J. A. Morris, J. O. Griffith, S. I. Davies. Mr. Rees is pastor at New Fairfield, Ct. Mr. Hopwood goes to Honolulu, H. T.

HUGGETT, PERCIVAL, o. Cedar Rapids, Io., July MARTIN, CYRIL P., 12. Sermon, Rev. F. G. Smith; other parts, Rev. Messrs. C. C. Warner, Sam'l Shepard, E. B. Dean, C. H. Seccombe, G. L. Cady; Drs. T. O. Douglass and Ephraim Adams.

JONES, SENECA, i. Crockett, Cal., June 12. Parts were taken by Rev. Messrs. C. C. Cragin, E. W. Stoddard, H. F. Burgess, G. M. Dexter and Dr. J. K. McLean.

MARTIN, JOHN J., o. Rollo, Ill., June 29. Sermon, Pres. J. H. George, D. D.; other parts, Rev. Messrs. F. O. Wyatt, O. C. Dickerson, B. F. Aldrich, and E. J. Lewis. Mr. Martin won the "two years abroad" scholarship of Chicago Seminary this year.

MAXWELL, CHAS. H., o. Linden Hills Ch., Minneapolis, Minn., June 5. Sermon, Rev. C. S. Beardslee, D. D.; other parts, Rev. Messrs. C. E. Burton, R. P. Herrick, Henry Holmes, W. A. Snow, F. A. Sumner.

OWEN, GEO. W., Hartford Sem., o. and i. First Ch., Lynn, Mass., July 1. Parts were taken by Rev. Messrs. J. O. Haarvig, A. J. Covell, S. B. Stewart Dr. O. S. Davis and Prof. C. S. Beardslee, D. D.

SOLANDT, D. M., Queen's Univ., o. and i. First Ch., Kingston, Ont., June 8.

Resignations

BENEDICT, ARTHUR J., South Natick, Mass.

BLOOM, KARL J., Scandinavian Ch., Wesley, Io.

CLARK, VICTOR F., Livingston, Mont., after more than six years' service, taking effect July 26.

EATON, WALTER S., First Ch., Revere, Mass., to take effect Sept. 1.

HOUSE, ALBERT V., New Salem, Mass.

LANCE, LEONARD G., Swedish Ch., Clear Lake, Wis.

MERRILL, BENJ. B., First Ch., Brewer, Me., after pastorate of twenty years.

PETERS, RICHARD, Plymouth Ch., Binghamton, N. Y., to take effect Sept. 30.

PIERCE, CHAS. M., Auburn, Mass., to take effect Sept. 30.

TAINTOR, JESSE F., Rochester, Minn., after a pastorate of seventeen years.

TAISNE, TELESOPHORE, French Ch., Marlboro, Mass., to take effect July 1.

THOMSON, A. EUGENE, First Ch., Lorain, O.

WHITLEY, JOHN E., Penacook, N. H.

BABY WEATHER

Little Fellows Don't Like the Hot Days.

Mothers should know exactly what food to give babies in hot weather.

With the broiling hot days in July and August the mother of a baby is always anxious for the health of her little one and is then particularly careful in feeding. Milk sours quickly and other food is uncertain. Even in spite of caution, sickness sometimes creeps in and then the right food is more necessary than ever.

"Our baby boy two years old began in August to have attacks of terrible stomach and bowel trouble. The physician said his digestion was very bad and that if it had been earlier in the summer and hotter weather we would surely have lost him.

"Finally we gave baby Grape-Nuts food feeding it several times the first day and the next morning he seemed better and brighter than he had been for many days. There was a great change in the condition of his bowels and in three days they were entirely normal. He is now well and getting very strong and fleshy and we know that Grape-Nuts saved his life for he was a very, very ill baby. Grape-Nuts food must have wonderful properties to effect such cures as this.

"We grown-ups in our family all use Grape-Nuts and also Postum in place of coffee with the result that we never any of us have any coffee ills but are well and strong." Name given by Postum Co., Battle Creek, Mich.

The reason Grape-Nuts food relieves bowel trouble in babies or adults is because the starch of the grain is predigested and does not tax the bowels, nor ferment like white bread, potatoes and other forms of starchy food.

Send for particulars by mail of extension of time on the \$7,500.00 cooks contest for 735 money prizes.

WILLIAMS, WM., Oldtown and Milford, Me.

WISWELL, THOS. C., University Ch., Seattle, Wa. Withdraws from the ministry because of changed theological views.

Stated Supplies

COBURN, W. I., Andover, Mass., at Londonderry and Simonsville, Vt.

DAY, F. J., at Central Ch., Winnipeg, Man.

HINDLEY, GEO., at Fremont Ave. Ch., Minneapolis, Minn.

KINGSBURY, N., Lansing, Tenn., at San Jacinto and Lakeview, Cal.

MARCH, JAS. H., Harvard Univ., at Shoreham, Vt.

NORTON, EDW., Quincy, Mass., at Atlantic, Mass., during the absence of the pastor in Europe.

ROUNDT, RODNEY W., Yale Sem., at Grand Ave. Ch., New Haven, Ct., for the summer.

SALLMON, WM. H., president of Carleton Coll., Northfield, Minn., at People's Ch., St. Paul, during June and July, and at Plymouth Ch., Minneapolis, through August.

SCOTT, JAS. F., Springfield, Me., at Anadarko, Okl.

WARREN, BERTRAM A., Chicago Sem., at Hennepin, Ill.

WURST, ALBERT E., Boston, Mass., recently of Billerica, at First Ch., Washington, D. C., for three months from July 1.

Persons

ANDERSON, EDW., for a year acting pastor of Central Ch., Chelsea, Mass., sailed June 30 for Labrador with Dr. W. T. Grenfell, head of the London Deep Sea Mission to Fishermen. Friends who gathered to see him off gave him an American silk flag and 55 letters from parishioners.

ANDREWS, GEO. W., Dalton, Mass., is to have an eight weeks' wedding tour in England and Wales.

BROAD, L. PAYSON, and wife, after a successful home missionary campaign in eight states—Minnesota, Montana, Texas, Louisiana, Alabama, Georgia, Tennessee and Florida—are resting at their summer home, Newfane, Vt., and planning a similar campaign for the coming winter.

BURNAP, IRVING A., and wife, Phillipston, Mass., received from their parishioners a beautiful clock, a china dinner set and other gifts at a reception commemorating the tenth anniversary of their marriage.

LOVEJOY, GEO. E., pastor of South Ch., Lawrence, Mass., has had \$200 added to his salary.

MALLOWS, J. HORACE, Plymouth Ch., Los Angeles, Cal., is to make a four months' visit to England, Rev. Messrs. C. N. Queen and D. D. Hill supplying his pulpit.

POST, AURELIAN, Bridgewater, N. Y., has gone abroad with a sister and brother to travel through England, Scotland and Wales.

WHITAKER, JOHN H., Atlantic, Mass., will spend July and August in attendance upon the summer school of the University of Grenoble, France.

WIRT, LOYAL L., Brown St. Ch., Newcastle, Australia, after a six weeks' holiday in Western Australia, was given a "welcome home" reception by his young people. Much appreciation of his work was expressed and proposed improvements on the edifice were discussed.

WISWALL, ALEX., who is just closing his pastorate at Upton, Mass., was recently given a gold watch and chain by church and townspeople, with a gold charm from his Junior C. E. Society.

Churches Organized and Recognized

ARAGON, GA., — June, 14 members; org. by Rev. W. F. Brewer.

BELLVIEW, GA., — June, 16 members; org. by Missionary Brewer.

GLENOLDEN, PA., rec. 30 June, 58 members.

RUSSELLVILLE, GA., — June, 15 members; org. by Missionary Brewer.

American Board Appointments

CORBIN, PAUL L., a graduate of Blackburn University and of Oberlin Theological Seminary this year, has been appointed to the Shansi Mission, as has also his fiancée, Miss Miriam H. Locke of Iowa. Special provision has been made for the support of these missionaries by Oberlin College. They are the first new missionaries to be sent to Shansi since the disaster of 1900.

GLIEWE, Miss MARIA E. J., of Rochester, N. Y., a native of Germany, where she received her education, has been appointed to the Micronesian Mission in the expectation that she will become the wife of Mr. Jagnow, now en route to that mission.

LOMBARD, FRANK A., formerly of Sutton, Mass., and for three years instructor in the Doshisha, Kyoto, Japan, has returned to this country for a year, after which he will go back as missionary under full appointment.

Material Gain

MILLINOCKETT, ME.—The corner stone of the Congregational church was laid July 2, with prayer by Rev. W. J. McNeil and an address by Rev. Chas. Harbutt.

MINNEAPOLIS, MINN., Park Ave. Ch., Rev. G. S. Rollins, minister. \$10,000 raised to enlarge and remodel chapel.

SALAMANCA, N. Y., Rev. M. O. Van Keuren. Contract let for \$6,000 addition to auditorium, to be

Continued on page 71.

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For Endeavorers

PRAYER MEETING

BY REV. H. A. BRIDGMAN

Topic, July 19-25. Religion between Sundays. Acts 2: 42-47.

A bright, beautiful picture this is, of the life of the early Church. To it we often go back to recover, if we may, something of the ardor, the courage, the simplicity and the unity which marked the relations of the first Christians to one another and the world. What a contrast to the kind of religion which had prevailed up to that time! If some contemporaneous historian had drawn a picture of it as faithful as is this of Luke's to its original, the record would have been something like this: "And they that believed made broad their phylacteries and stood ostentatiously on the corners of the street praying, and did their aims in order to be seen of men and scrambled for the chief seats in the synagogue and to receive the obsequious greetings of others in market places. They tithed mint and annis and cummin and were scrupulous about washing kettles and pots and they laid heavy burdens on others and were all the time looking for the mote in the eyes of their brethren. They were eager enough to get proselytes, but when they got them they taught them to become like themselves, proud and supercilious and unloving."

No wonder such a religion as that had to yield before the coming of the sweet, warm, human religion of the Son of Man. No wonder that the latter made such rapid and astounding progress. Strangers who came in contact with it felt that here was something not to be associated chiefly with times and places and acts of formal worship, but that it was something that glorified every day, something that made its possessor supremely happy and hopeful and busy about useful tasks from one end of the week to the other.

This is the only kind of religion worth having in the sight of God and ourselves, as well as in the eyes of our fellowmen. God estimates the strength of our faith not by the tears in our eyes as we listen to preachers or sit at the communion table, or attend great conventions, but according to the vigor and persistency with which we put our religion at

work day in and day out. Some of us will soon be going home from Northfield and other Christian rallying places with new visions and impulses. But the real measure of those gatherings to us will be not the testimony which we gave in the farewell meeting, or the letter we wrote home the night the convention ended, but the fidelity to Christian ideals which we exhibit during the 365 days before us and the perseverance which marks our participation in Christian work.

Who wants a religion that confines itself to Sunday? That is a burdensome and disagreeable thing. We would be better off with no religion. To get the joy that is at the heart of our faith we must rest upon it calmly when clouds overspread our skies; we must flee to its shelter when temptation assails; we must sum up its reserves when we have hard things to do. O, then is the moment when we realize what a blessed and sustaining power our faith is!

In an old Italian city a young man was once studying theology at a monastery. After he had been there a long while the father in charge said to him, "Come, my son, let us go down today into the city and preach." The young man's heart leaped in response. This was the moment which he had long been anticipating. So together the two went out from their seclusion down to the world of men. They wound their way through quaint streets and narrow alleys and every moment the young man thought they would halt and preach, but after they had traversed most of the streets of the city they drew near again to the monastery. Puzzled and disappointed the youth turned to his companion saying, "Father, I thought you said we were going to preach today." "We have been preaching, my son," was the gentle reply. "All the time we preached as we walked." The sermon that tells is the life that tells. The religion that counts on Sunday is the religion that all through the week exerts its quiet, powerful influence.

Record of the Week

Continued from page 70.

remdy Nov. 1; large pipe organ to be installed. Total cost of changes about \$9,000.

Unusual Features

MT. VERNON, O., Rev. E. O. Mead, minister. Reception to babies of congregation, given by superintendent of Cradle Roll Department, Sunday school officers and C. E. social committee.

Anniversaries

BOXFORD, MASS., First, Rev. L. W. Snell, minister. Bicentennial, June 17. Preceded by social and O'ld Folks' Concert the evening of the 16th. Other features were: An historical survey; memorial address to Rev. W. S. Coggin, D. D.; brief addresses from surviving pastors with other members and friends; remarks from Prof. G. H. Palmer and addresses by Prof. J. W. Platner, Dr. Lyman Whiting and Rev. J. H. Denison.

EXETER, N. H., First.—Tenth of opening of the pastorate of Rev. W. L. Anderson.

SOMERVILLE, MASS., Highland, Rev. G. S. Anderson. Ninth of Sunday school, June 21. Anniversary offering, \$913. Of the nearly half a thousand scholars, 75 signed the Converts' Roll last month.


WAYLAND, MASS., Rev. A. M. Rockwood. Repairs costing \$800 begun in connection with recent celebration of seventy-fifth anniversary.

Bequests and Other Gifts

BROOKLINE, MASS.—The will of George F. Winch, who died suddenly at sea, sets aside \$150,000 for charity, divided thus: \$75,000 to found the George Frederick Winch scholarship at any institution which the executor, James S. Parrish of Richmond, Va., shall name; \$75,000 to be given any charity of the Trinitarian Congregational Church which the executor shall name.

NORWALK, CT.—Marble and onyx pulpit, the gift of E. C. Benedict of Greenwich, in memory of his father, Rev. Henry Benedict, pastor at Norwalk, 1828-32.

WILTON, N. H., Second, \$400 from the estate of Mrs. Susan B. Carr of Connecticut, a native of Wilton, and for many years a member of the church.



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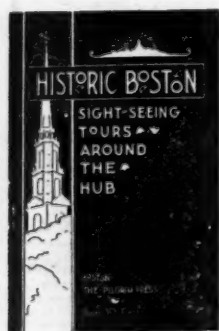
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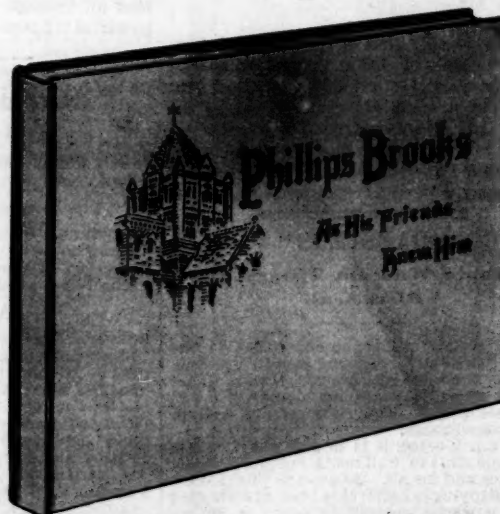
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